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THE
Pilgrim's Progress
FROM
THIS WORLD,
TO
That which is to come:

Delivered under the Similitude of a

DREAM

Whercin is Discovered,
The manner of his setting out,
His Dangerous Journey; And safe
Arrival at the Desired Countrey.

I have used Similitudes, Hoj. 13. 10.

By *John Bunyan.*

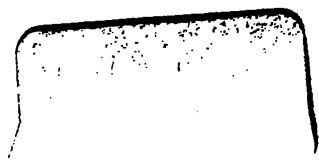
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LONDON,

Printed for Nath. Ponder at the Peacock
in the Poultry near Cornhil, 1678.



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auf





The
Pilgrim's Progress

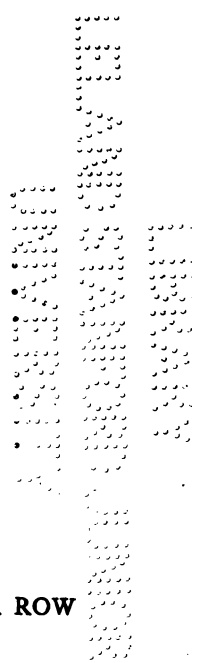
AS JOHN BUNYAN WROTE IT:

BEING A FAC-SIMILE REPRODUCTION
OF THE
First Edition
PUBLISHED IN 1678

WITH AN INTRODUCTION
BY
DR. JOHN BROWN
AUTHOR OF 'JOHN BUNYAN AND HIS TIMES'

LONDON
ELLIOT STOCK, 62, PATERNOSTER ROW

1895
A1



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Preface.

THE work here presented to the public is an exact reproduction of the first edition of the first part of "The Pilgrim's Progress." Till recent years this book of world-wide fame was supposed to have been written during Bunyan's twelve years' imprisonment in Bedford Gaol. But as that imprisonment terminated in the early part of 1672, and the title of the first edition stated that the book was "Printed for Nath. Ponder at the Peacock in the Poultry near Cornhil, 1678," the question arose as to why there was this long interval between the writing of the work and its publication. Bunyan's own account of the matter certainly does not seem to suggest any such delay. The early critics to whom the book was submitted were, it seems, hopelessly divided as to whether it ought to live or die :

"Some said, John, print it ; others said, Not so :
Some said, It might do good ; others said, No."

There was nothing for it but that the author should settle the matter for himself, which he seems to have done while the controversy

troversy among these local critics was still going forward :

*“ At last I thought, Since you are thus divided,
I print it will ; and so the case decided.”*

One feels in reading these lines that there is a briskness in Bunyan's own account of the matter not at all suggestive of a six years' delay before sending the manuscript to the printer. Yet there can be no doubt that the book was written in gaol, for when the third, which was the first complete, edition of the work appeared in 1679, Bunyan himself explained the meaning of the word “den” in the text on the first page by placing the words “the Jail” in the margin. We have the best authority, therefore, for saying that the book was written in prison, but then the question recurs, during what imprisonment? One of Bunyan's own contemporaries had told us that he suffered a six months' imprisonment as well as that which lasted for twelve years ; we had been told also that Bishop Barlow, as bishop of the diocese, had something to do with Bunyan's release ; but Barlow was not made Bishop of Lincoln till the summer of 1675, and, therefore, could have had nothing to do with the release of 1672.

Taking all the circumstances of the case into account, the present writer ventured in 1885 to put forth the theory that after the King tore off the Great Seal from the Declaration of Indulgence, and the preachers' licenses were recalled by proclamation, Bunyan, who had then been three years the pastor of the Bedford Church,

Church, again found himself in prison in 1675 for six months; this time in the Town Gaol on Bedford Bridge, and that during this shorter imprisonment he wrote his *Pilgrim Dream*.

Within less than two years this, which was merely a probable historical surmise, received striking and unexpected confirmation. In the early summer of 1887 the manuscript portion of the Chauncy Collection came to the hammer at Sotheby's, and among various historical documents that collection contained was found the original warrant for Bunyan's arrest in 1675. It was addressed to the constables of Bedford, and stated that notwithstanding the King's past clemency and indulgent grace, "yett one John Bunnyon of your said towne, Tynker, hath divers times within one month last past in contempt of his Majties good laws preached or taught at a Conventicle meeteing or assembly under colour or pretence of exercise of Religion in other manner then according to the Liturgie or Practise of the Church of England."

This interesting document, which is now in the possession of W. G. Thorpe, Esq., F.S.A., of the Middle Temple, is signed and sealed by thirteen Bedfordshire magistrates—two of them, Sir William Beecher, of Howbury, and Sir George Blundell, of Cardington, being among those who were on the Bench during Bunyan's previous conviction of 1661. The signatures agree in character with those appended by the same gentlemen to other documents, and the genuineness of the warrant was further established

established by an examination of the quarterings on the seals which was made by Mr. Thompson, at that time head of the department of MSS. in the British Museum.

Thus the probability almost amounts to certainty that Bunyan was again in gaol in 1675-76, and that during this second imprisonment of six months he wrote the greater portion of the first part of the book which has made his name immortal. We say the greater portion, for, as the reader will see, on turning to page 161 of this facsimile, there is a curious break in the narrative which seems to suggest that the work was laid aside for a time and then taken up again. After describing the parting which took place between the shepherds and the pilgrims on the Delectable Mountains, Bunyan says: "So I awoke from my Dream." In the next sentence he goes on to say: "And I slept, and dreamed again, and saw the same two Pilgrims going down the mountains along the highway towards the city." Does this break in the narrative, which was in no way demanded by the exigencies of the story, indicate that what went before was written in the "certain place where was a den," and that what follows after was written in his own home after the author's release? It may be so; at all events, it was still some months after this second imprisonment of his was over before the MS., about which some of his neighbours had their misgivings, found its way to the printer.

When ready for the larger world outside, the book was entered in the Register of the Stationers'

Stationers' Company as follows: "22nd December 1677 Nathaniel Ponder entered then for his Coppy by vertue of a licence under the hand of Mr. Turner, and which is subscribed by Mr. Warden Vere, One Book or Coppy Intituled The Pilgrim's Progress from this world to that which is to come, delivered in y^e Similitude of a Dream, by John Bunyan."

The work was further licensed February 18, 1678, and was announced in a general catalogue of books, published in Hilary Term, 1677-78, as "price, bound, 1s. 6d." As this facsimile shows, it was printed in small octavo on yellowish-gray paper, from apparently new type, and extended to 232 pages in addition to title, author's apology and conclusion. This greatest of allegories sprang into fame at once, and was a success from the first. On the authority of Dr. Johnson it is stated that from the earliest appearance of the collected edition of Shakespeare's plays in the folio of 1623 till 1660 only a thousand copies were sold. Of Bunyan's "Pilgrim," on the contrary, a second edition was called for the same year, and a third the following year, and there were ten editions issued during the ten years of Bunyan's life after its first publication, besides pirated editions which sold largely. Charles Doe tells us there were 100,000 copies sold previous to the author's death in 1688.

Like his earlier prison book of 1666, the "Grace Appoynding to the Chief of Sinners," this story of Christian received important additions after its first appearance.

ance. If the following pages of this facsimile be examined, it will be seen that in the first edition of the "Pilgrim's Progress" there was no description of Christian breaking his mind to his wife and children; no appearance of Mr. Worldly-Wiseman; no second meeting with Evangelist; no account given by Christian to Good-will at the wicket-gate of his own turning aside. Christian's discourse with Charity at the Palace Beautiful was added afterwards, as were the four lines on his leaving the palace. The other additions were: the third appearance of Evangelist to the Pilgrims as they were nearing Vanity Fair; the further account of Mr. By-ends' rich relations, with the conversation which took place between him and the Pilgrims; the sight of Lot's wife turned to a pillar of salt, with the talk it occasioned; the whole account of Diffidence, the wife of Giant Despair; and, finally, the description of the Pilgrims being met on the farther side of the river by the King's trumpeters in white and shining raiment. The most important addition made to the second edition of 1678 was the introduction of Mr. Worldly-Wiseman; and to the third the enlargement of the story of Mr. By-ends. It was to this third edition of 1679 there was first added an illustrative engraving in the shape of a portrait of the author by Robert White.

This first edition of the first part of the "Pilgrim's Progress" was, on the whole, much more roughly spelt than the first edition of the second part, published six
years

years later. We have wrong spellings by themselves, and also wrong spellings side by side with right. We have, for example, *Slough* and *Slow* of *Dispond*, *Pliable* and *Plyable*; *lie*, *lye*, *ly*; *die*, *dye*, *dy*; *raiment* and *rayment*. We have such forms as *morgage*, *drownded* grievously, *travailers*, *lyons*, *ai* for *aye*, *two wit* for *to wit*, *bin* for *been*, *thorow* for *through*, *tro* for *trou*, *bruit* for *brute*, *strodded* for *straddled*, *anoiance*, *strook*, *bewayling*, *toull*, *forraign*, *suddain*, *stounded*, *sloath*, *melancholly*, *choaked*, *chaulketh*, *carkass*, and *villian*. There is nothing to remark upon in the doubling of the final consonant in such words as *generall*, *untill*, and the like, for this was the seventeenth-century custom; but *Bunyan* also doubles it in such words as *bogg*, *denn*, *scarr*, *quagg*, and *wagg*; and what was even more unusual, he doubles the medial in such words as *hazzard*, *steddiness*, *fellon*, *eccho*, *shaddow*, *widdow*. In making his entries in the *Bedford church-book* when he was pastor, he often dropped the final "e," and in this first edition of his allegory also we find *wholesom*, *lightsom*, *bridg*, and *knowledg*; while he uses this letter to give the old plural form in *shooes*, *braines*, *decaies*, *alwaies*, *paines*, *rayes*, and the like. We have also such colloquialisms and irregularities as: *Catch't up*, *shewen*, *brast* for *burst*, *maiest*, *didest*, *then* for *to go*, *I should a been*, *practick*, *a little to-side*, *let's go over*, *like* for *likely*, *afraid on't*, *ransak't*, *mist* for *misted*, such as *thee* and *I*, *you was*, *we was*, *two miles off of Honesty*, and things *prophanes*. The
second

second edition had fewer mis-spellings, but more printers' errors. Some very characteristic marginalia found in this edition were left out in subsequent issues. We have such racy comments as these: "A man may have company when he sets out for heaven, and yet go thither alone;" "A Christian can sing alone when God doth give him the joy of his heart;" "O brave Talkative!" "Christian snibbeth his fellow;" "Hopeful swaggers;" "Christian roundeth off Demas;" "O good riddance!" "They are whip't and sent on their way."

Five copies only of the actual first edition have survived to our own day. When Southey edited a new edition for Messrs. Murray and Major in 1830, he said: "It is not known in what year the 'Pilgrim's Progress' was first published, no copy of the first edition having as yet been discovered; the second is in the British Museum. It is 'with additions,' and its date is 1678. . . . The earliest with which Mr. Major has been able to supply me, either by means of his own diligent inquiries, or the kindness of his friends, is that 'eighth e-di-ti-on' so humorously introduced by Gay, and printed, not for Ni-cho-las Bod-ding-ton, but for Nathaniel Ponder, at the Peacock in the Poultry, near the church, 1682." Of the five copies of the first edition now known to exist, the one which came first to light is that which belonged to the late R. S. Holford, Esq., of Park Lane, and Westonbirt House, Tetbury, Gloucestershire, which was purchased with the rest of Lord Vernon's library,

library, where it had apparently lain undisturbed since its first publication; the second is in the Lenox Library, near the Central Park, New York; the third, which turned up in a sale of books near Worcester, is the property of the publisher of this facsimile; the fourth was acquired by the British Museum in 1884 for the sum of £65; and the fifth is in the possession of Mr. Nash, of Langley, near Slough.

No pains have been spared to make this facsimile an exact reproduction of the original first edition. Even as regards typography, it is strictly a lineal descendant of that of 1678, for the type now used has been cast from moulds made in 1720, which were taken from the Dutch type used for that first issue. The paper, too, is a close imitation of that manufactured two centuries ago.

NOTE.

THE plan and language of this first edition of the *Pilgrim's Progress* are, in many places, very different from those of the modern editions, which are circulated in such large numbers in the present day.

There are so many variations and peculiar features in it, that those who have never seen the original form will be surprised at the many quaint expressions and peculiar phrases, as well as the curious spelling and type, which are to be found in the book as Bunyan first gave it to the world.

Believing that many admirers of the great allegory would be interested in seeing its earliest form, the publisher has issued the present edition, which faithfully reproduces all the peculiarities of the original.

THE
Pilgrim's Progress
FROM
THIS WORLD,
TO
That which is to come:

Delivered under the Similitude of a

DREAM

Wherein is Discovered,
The manner of his setting out,
His Dangerous Journey; And safe
Arrival at the Desired Country.

I have used Similitudes, Hof. 12. 10.

By *John Bunyan.*

Licensed and Entred according to Order.

L O N D O N,

Printed for *Nath. Ponder* at the *Peacock*
in the *Poultry* near *Cornhil*, 1678.

THE
AUTHOR'S Apology
For his BOOK.

WHen at the first I took my Pen in hand,
Thus for to write; I did not understand
That I at all should make a little Book
In such a mode; Nay, I had undertook
To make another, which when almost done;
Before I was aware, I this begun.

And thus it was: I writing of the Way
And Race of Saints, in this our Gospel-Day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
In more than twenty things, which I set down;
This done, I twenty more had in my Crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, and eat out
The Book that I already am about.

Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my Neighbour; no not I;
I did it mine own self to gratifie.

Neither did I but vacant seasons spend
In this my Scribble; nor did I intend

The Authors Apology for his Book.

*But to divert my self in doing this,
From worser thoughts, which make me do amiss.*

*Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd, it came; and so I penn'd
It down, until it came at last to be
For length and breadth the bigness which you see.*

*Well, when I had thus put mine ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, let them live; some, let them die.
Some said, John, print it; others said, Not so:
Some said, It might do good; others said, No.*

*Now was I in a straight, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will; and so the case decided.*

*For, thought I; Some, I see, would have it done,
Though others in that Channel do not run;
To prove then who advised for the best,
Thus I thought fit to put it to the test.*

*I further thought, If now I did deny
Those that would have it thus, to gratifie,
I did not know but hinder them I might
Of that which would to them be great delight.*

*For those that were not for its coming forth,
I said to them, Offend you I am loth;
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.*

The Authors Apology for his Book

*If that thou wilt not read, let it alone ;
Some love the meat, some love to pick the bone :
Yea, that I might them better palliate,
I did too with them thus Expostulate.*

*May I not write in such a stile as this ?
In such a method too, and yet not miss
Mine end, thy good? why may it not be done ?
Dark Clouds bring Waters, when the bright bring
Yea, dark, or bright, if they their Silver drops (none
Cause to descend, the Earth, by yielding Crops,
Gives praise to both, and carpeth not at either,
But treasures up the Fruit they yield together :
Yea, so commixes both, that in her Fruit
None can distinguish this from that, they suit
Her well, when hungry : but if she be full,
She spues out both, and makes their blessings null.*

*You see the ways the Fisher-man doth take
To catch the Fish ; what Engins doth he make ?
Behold how he ingageth all his Wits,
Also his Snares, Lines, Angles, Hooks and Nets.
Yet Fish there be, that neither Hook, nor Line,
Nor Snare, nor Net, nor Engin can make thine ;
They must be grop't for, and be tickled too,
Or they will not be catcht, what e're you do.*

*How doth the Fowler seek to catch his Game,
By divers means, all which one cannot name ?
His Gun, his Nets, his Lime-twigs, light, and bell;
He creeps, he goes, he stands; yea who can tell
Of all his postures, Yet there's none of these
Will make him master of what Fowls he please.*

The Authors Apology for his Book.

*Yea, he must Pipe, and Whistle to catch this ;
Yet if he does so, that Bird he will miss.*

*If that a Pearl may in a Toads-head dwell,
And may be found too in an Oyster-shell ;
If things that promise nothing, do contain
What better is then Gold ; who will disdain,
(That have an inkling of it,) there to look,
That they may find it. Now my little Book,
(Tho void of all those paintings that may make
It with this or the other Man to take,)
Is not without those things that do excel
What do in brave, but empty notions dwell.*

*Well, yet I am not fully satisfied,
That this your Book will stand ; when soundly try'd
Why, what's the matter ! it is dark, what tho ?
But it is feigned. What of that I tro ?
Some men by feigning words as dark as mine,
Make truth to spangle, and its rayes to shine.*

*But they want solidness : Speak man thy mind,
They drown'd the weak ; Metaphors make us blind.*

*Solidity, indeed becomes the Pen
Of him that writeth things Divine to men :
But must I needs want solidness, because
By Metaphors I speak ; Was not Gods Laws,
His Gospel-Laws, in oldertime held forth
By Types, Shadows and Metaphors ? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest Wisdom. No, he rather stoops,
And seeks to find out what by pins and loops,*

By

The Authors Apology for his Book.

*By Calves; and Sheep; by Heifers, and by Rams;
By Birds, and Herbs, and by the blood of Lambs,
God speaketh to him. And happy is he
That finds the light, and grace that in them be.*

*Be not too forward therefore to conclude,
That I want solidness, that I am rude;
All things solid in shew, not solid be;
All things in parables despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.*

*My dark and cloudy words they do but hold
The Truth, as Cabinets inclose the Gold.*

*The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths to this day in such Mantles be.*

*Am I afraid to say that holy Writ, [Wit,
Which for its Stile, and Phrase puts down all
Is every where so full of all these things,
(Dark Figures, Allegories,) yet there springs
From that same Book that lustre, and those rayes
Of light, that turns our darkest nights to days.*

*Come, let my Carper, to his Life now look,
And find There darker lines then in my Book
He findeth any. Yea, and let him know,
That in his best things there are worse lines too.*

*May we but stand before impartial men,
To his poor One, I durst adventure Ten,
That they will take my meaning in these lines
Far better then his Lies in Silver Shrines.*

Come,

The Authors Apology for his Book.

*Come, Truth, although in Swadling-clouts, I find
Informs the Judgement, rectifies the Mind,
Pleases the Understanding, makes the Will
Submit; the Memory too it doth fill
With what doth our Imagination please;
Likewise, it tends our troubles to appease.*

*Sound words I know Timothy is to use;
And old Wives Fables he is to refuse,
But yet grave Paul, him no where doth forbid
The use of Parables; in which lay hid (were
That Gold, those Pearls, and precious stones that
Worth digging for; and that with greatest care.*

*Let me add one word more, O man of God!
Art thou offended? dost thou wish I had
Put forth my matter in an other dress,
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, (as is fit.)*

*1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the Words, Things, Readers, or be rude
In handling Figure, or Similitude,
In application; but, all that I may,
Seek the advance of Truth, this or that way:
Denied, did I say? Nay, I have leave,
(Example too, and that from them that have
God better pleased by their words or ways,
Then any man that breatheth now adays,)
Thus to express my mind, thus to declare
Things unto thee, that excellentest are.*

The Authors Apology for his Book.

2. *I find that men (as high as Trees) will write
Dialogue-wise; yet no man doth them slight
For writing so: Indeed if they abuse
Truth, cursed be they, and, the craft they use
To that intent; But yet let Truth be free
To make her Salleys upon Thee, and Me,
Which way it pleases God. For who knows how,
Better then he that taught us first to Plow,
To guide our Mind and Pens for his Design?
And he makes base things usher in Divine.*

3. *I find that holy Writ in many places (cases
Hath semblance with this method, where the
Doth call for one thing, to set forth another:
Use it I may then, and yet nothing smother
Truths golden Beams; Nay, by this method may
Make it cast forth its rayes as light as day.*

*And now, before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee, and it unto that hand (stand.
That pulls the strong down, and makes weak ones*

*This Book it chaulketh out before thine eyes
The man that seeks the everlasting Prize:
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does:
It also shews you how he runs, and runs
Till he unto the Gate of Glory comes.*

*It shews too, who sets out for life amain,
As if the lasting Crown they would attain:
Here also you may see the reason why
They loose their labour, and like Fools do die.*

This

The Authors Apology for his Book.

*This Book will make a Travailer of thee,
It by its Counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its Directions understand:
Yea, it will make the sloathful, active be;
The Blind also, delightful things to see.*

*Art thou for something rare, and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? wouldest thou remember
From New-years-day to the last of December?
Then read my fancies, they will stick like Burs,
And may be to the Helpless, Comforters.*

*This Book is writ in such a Dialect,
As may the minds of listless men affect:
It seems a Novelty, and yet contains
Nothing but sound, and honest Gospel-strains.*

*Would'st thou divert thy self from Melancholly?
Would'st thou be pleasant, yet be far from folly?
Would'st thou read Riddles, & their Explanation?
Or else be drowned in thy Contemplation?
Dost thou love picking meat? or would'st thou see
A man i'th Clouds, and hear him speak to thee?
Would'st thou be in a Dream, and yet not sleep?
Or would'st thou in a moment laugh, and weep?
Wouldest thou loose thy self, and catch no harm?
And find thy self again without a charm? (what
Would'st thou read thy self, and read thou know'st not
And yet know whether thou art blest or not,
By reading the same lines? O then come hither,
And lay my Book, thy Head, and Heart together.*

JOHN BUNYAN.



THE
Pilgrims Progress:
In the similitude of a
D R E A M.



AS I walk'd through the wilderness of this world, I lighted on a certain place, where was a Denn; And I laid me down in that place to sleep: And as I slept I dreamed a Dream. I dreamed, and behold *I saw a Man* cloathed with Raggs, standing in a certain place, with his face from his own House, a Book in his hand, and a great burden upon his back.* I looked, and saw him open the Book, and Read therein; and as he Read, he wept and trembled: and not being able longer to contain,

*Isa. 64.

Lu. 14. 33.

Pf. 38. 4.

Hab. 2. 2

Act 16.

31.

The Pilgrims Progress.

contain, he brake out with a lamentable cry; saying, *what shall I do?*

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because as I perceived, he could not tell which way to go. I looked then, and saw a Man named *Evangelist* coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive, by the Book in my hand, that I am Condemned to die, and *after that to come to Judgement; and I find that

* Heb. 9.
27.

* Job 26.

21. 22.

* Ezek.

22. 14.

I am not *willing to do the first, nor *able to do the second. Then said *Evangelist*, Why not willing to die? since this life is attended with so many evils? The Man answered, Because I fear that this burden that is upon my back, will sink me lower then the Grave; and I shall fall into **Tophet*. And Sir, if I be not fit to go to Prison, I am not fit (I am sure) to go to Judgement, and from thence to Execution; And the thoughts of these things make me cry.

* Isa. 30.

33,

Then said *Evangelist*, If this be thy condition, why standest thou still? He answered, Because I know not whither

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3

whither to go. Then he gave him a *Parchment-Roll*, and there was written within, **Fly from the wrath* *Mat. 3.7
to come.

The Man therefore Read it, and looking upon *Evangelist* very carefully; said, Whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide Field, Do you see yonder **Wicket-gate*? The *Mat. 7.
Man said, No. Then said the other, *Pfal.* 119.
Do you see yonder **shining light*? 105.
He said, I think I do. Then said *Evan- 2Pe. 1. 29.*
gelist, Keep that light in your eye, **Christ* &
and go up directly thereto, **so* *the way to*
shalt thou see the Gate; at which *him cannot*
when thou knockest, it shall be told *be found*
thee what thou shalt do. *without the*
Word.

So I saw in my Dream, that the Man began to run; Now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: **but* *Luk. 14
the Man put his fingers in his Ears, 16.
and ran on crying, Life, Life, Eternal Life: so he looked not behind him, **but* fled towards the middle *Gen. 19.
of the Plain. 17.

The Neighbours also came out to **They that*
* see him run, and as he ran, some *fly from the*
mocked, *wrath to*
come, are

A Gazing-
Stock to
the world.
Jer. 20, 10

mocked, others threatned; and some cried after him to return: Now among those that did so, there were two that were resolv'd to fetch him back by force: The name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the Man was got a good distance from them; But however they were resolv'd to pursue him; which they did, and in little time they over-took him. Then said the Man, Neighbours, *Wherefore are you come?* They said, To persuade you to go back with us; but he said, That can by no means be: You dwell, said he, in the City of *Destruction* (the place also where I was born,) I see it to be so; and dying there, sooner or later, you will sink lower then the Grave, into a place that burns with Fire and Brimstone; Be content good Neighbours, and go along with me.

* *Obsti-
nate.*

* *What!* said *Obstinate*, and leave our Friends, and our comforts behind us!

* *Chri-
stian.*

* Yes, said *Christian*, (for that was his name) because that all is not worthy to be compared with a little of that that I am seeking to enjoy, and

* 2 Cor.
4. 18,

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5

and if you will go along with me, you shall fare as I my self; for there where I go, is * enough, and to spare; * Luk. 15. Come away, and prove my words.

Obst. *What are the things you seek, since you leave all the World to find them?*

Cbr. I seek an * Inheritance, in- * 1 Pet. 1.4
corruptible, undefiled, and that fadeth not away; and it is laid up in Heaven, and fast there, to be bestowed at the * Heb. 11.
time appointed, on them that dili- 16.
gently seek it.

Ob. *Tush, said Obstinate, away with your Book; will you go back with us, or no?*

Cb. No, not I, said the other; because I have laid my hand to the * Plow. * Luk. 9. 62

Ob. *Come then, Neighbour Pliable, let us turn again, and go home without him; There is a Company of these Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes then seven men that can render a Reason.*

Pli. Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after, are better then ours: my heart inclines to go with my Neighbour.

B

Obst.

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Obst. *What! more Fools still? be ruled by me and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.*

Ch. Come with me Neighbour *Pliable*; there are such things to be had which I spoke of, and many more Glories besides. If you believe not me, read here in this Book; and for the truth of what is exprest therein, behold all is confirmed by the

† Heb. 13. † blood of him that made it.

20. 21.

Pli. *Well Neighbour Obstinate (said Pliable) I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: But my good Companion, do you know the way to this desired place?*

Ch. I am directed by a man whose name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive instruction about the way.

Pli. *Come then good Neighbour, let us be going.*

Then they went both together.

Obst. And I will go back to my place, said *Obstinate*. I will be no Companion of such mis-led fantastical Fellows.

Now

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Now I saw in my Dream, that when *Obstinate* was gon back, *Christian* and *Pliable* went * talking over the Plain; and thus they began their discourse,

Christ. Come Neighbour *Pliable*,^{* Talk between Christian, and Pliable.} how do you do? I am glad you are perswaded to go along with me; and had even *Obstinate* himself, but felt what I have felt of the Powers and Terrours of what is yet unseen, he would not thus lightly have given us the back.

Pliable. Come Neighbour *Christian*, since there is none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going?

Cb. I can better conceive of them with my Mind, then speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. And do you think that the words of your Book are certainly true?

Cb. Yes verily, for it was made by him that †cannot lye. † Tit. 1. 2.

Plia: Well said; what things are they?

Cb. There is an *endless Kingdom *If. 45. 17

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John 10. to be Inhabited, and everlasting life
 27, 28, 29. to be given us; that we may inhabit
 that Kingdom for ever.

Pli. *Well said; and what else?*

Cbr. There are Crowns of Glory
 † 2 Tim. 4. to be given us; † and Garments that
 8. will make us shine like the Sun in the
 Rev. 3. 4. Firmament of Heaven.

Matth. 13. Pli. *This is excellent; And what
 else?*

Cb. There shall be no more crying,
 * Isa. 25. 8. * nor sorrow; For he that is owner
 Rev. 7. 16. of the places, will wipe all tears
 17. from our eyes.

Cap. 21. 4. Pli. *And what company shall we have
 there?*

Cb. There we shall be with *Sera-*
 * Isa 6. 2. *phims*, * and *Cberubins*, Creatures that
 1 Thilf. 4. will dazle your eyes to look on them:
 16. 17. There also you shall meet with thou-
 Rev. 7. 17. sands, and ten thousands that have
 gone before us to that place; none
 of them are hurtful, but loving, and
 holy: every one walking in the sight
 of God; and standing in his presence
 with acceptance for ever: In a
 † Rev. 4. 4. word, there we shall see the † Elders
 with their Golden Crowns: There
 * Cha. 14. we shall see the Holy * Virgins with
 1, 2, 3, 4, 5. their Golden Harps. There we
 shall

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9

shall see ^a Men that by the World ^a Joh. 12
were cut in pieces, burned in flames, ^{25.}
eaten of Beasts, drowned in the
Seas, for the love that they bare to
the Lord of the place; all well, and
cloathed with ^b Immortality, as with ^{b 2} Cor. 5
a Garment. ^{2, 3, 5.}

Pli. *The bearing of this is enough to
ravish ones heart; but are these things
to be enjoyed? how shall we get to be
Sbarers hereof?*

Cb. The Lord, the Governour of
that Countrey, hath Recorded *that*
^c in this Book: The substance of ^c Isa. 55.
which is, If we be truly willing to ^{12.}
have it, he will bestow it upon us ^{Joh. 7. 37.}
freely. ^{Chap. 6. 37}
^{Rev. 21. 6}

Pli. *Well, my good Companion, glad* ^{Cap. 22. 17}
*am I to hear of these things: Come on,
let us mend our pace.*

Cb. I cannot go so fast as I would,
by reason of this burden that is upon
my back.

Now I saw in my Dream, that just
as they had ended this talk, they
drew near to a very *Miry Slough*, that
was in the midst of the Plain, and
they being heedless, did both fall
suddenly into the bogge. The name
of the Slow was *Dispond*. Here there-

B 3

fore

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fore they wallowed for a time, being grievously bedaubed with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

Pli. Then said *Pliable*, *Ab, Neighbour Christian, where are you now?*

Ch. Truly, said *Christian*, I do not know.

Pli. At that, *Pliable* began to be offended; and angerly said to his Fellow, *Is this the happiness you have told me all this while of? if we have such ill speed at our first setting out, what may we expect, 'twixt this, and our Journeys end? May I get out again with my life, you shall possess the brave Country alone for me.* And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own House: So away he went, and *Christian* saw him no more.

^d It is not enough to be *Pliable*.

^e *Christian* in trouble, seeks still to get further from his own House.

Wherefore *Christian* was left to tumble in the Slough of *Dispondency* alone, but still he endeavoured to struggle to that side of the Slough, that was still further ^e from his own House, and next to the Wicket-gate; the which he did, but could not get out, because

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cause of the burden that was upon his back. But I beheld in my Dream, that a Man came to him, whose name was *Help*, and asked him, *What he did there?*

Cbr. Sir, said *Christian*, I was directed this way by a Man called *Evangelist*; who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

Help. But why did you not look for the steps?

f *The Pro-*

Cb. Fear followed me so hard, that I fled the next way, and fell in.

Help. Give me thy hand. So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

mises.

g *Pf. 40. 2*

Then I stepped to him that pluckt him out; and said; Sir, Wherefore (since over this place, is the way from the City of *Destruction*, to yonder Gate) is it, that *this* Plat, is not mended, that poor Travellers might go thither with more security? And he said unto me, this *Miry slough* is such a place as cannot be mended: It is the descent whither the scum and filth that attends conviction for sin,

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continually run, and therefore is it called the *Slough of Dispond*: for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

^h Isa. 35.

3, 4

It is not the ^h pleasure of the King, that this place should remain so bad; his Labourers also, have by the direction of His Majesties Surveyors, been for above this sixteen hundred years, imploy'd about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, saith he, *Here* hath been swallowed up, at least Twenty thousand Cart Loads; Yea Millions of wholesom Instructions, that have at all seasons been brought from all places of the Kings Dominions; (and they that can tell, say, they are the best Materials to make good ground of the place;) If so be it might have been mended, but it is the *Slough of Dispond* still; and so will be, when they have done what they can.

True, there are by the direction of the

the Law-giver, certain good and substantiall ⁱ Steps, placed even ⁱ *The Promises of forgiveness and acceptance to life by faith in Christ.* through the very midst of this *Slough*; but at such time as this place doth much spue out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, Men through the diziness of their heads, step besides; and then they are bewildered to purpose, notwithstanding the steps be there; but the ground is ^k good when they are once got in at the Gate. k 1 Sa 12.
23.

Now I saw in my Dream, that by this time *Pliable* was got home to his House again. So his Neighbours came to visit him; and some of them called him wise Man for coming back; and some called him Fool, for hazarding himself with *Christian*; others again did mock at his Cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

By

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By this time, *Christian* was got up to the Gate. Now over the Gate there was Written, *Knock and it shall*
 1 Matt. 7. 8. *be opened unto you.* ¹ He knocked therefore, more then once or twice, saying,

*May I now enter here? will he within
 Open to sorry me, though I have bin
 An undeserving Rebel? then shall I
 Not fail to sing his lasting praise on high.*

At last there came a grave Person to the Gate, named *Good-will*, who asked *Who was there? and whence he came? and what he would have?*

Cb. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

Good-will.^m I am *willing* with all my heart, said he; and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a pull; Then said *Christian*, what means that? The other

^mThe Gate
 will be
 opened to
 broken-
 hearted sin-
 ners.

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ther told him, A little distance from this Gate, there is erected a strong Castle, of whichⁿ *Beelzebub* is the Captain: from thence both he, and them that are with him shoot Arrows at those that come up to this Gate; if happily they may dye before they can enter in. Then said *Christian*, I rejoyce and tremble. So when he was got in, the Man of the Gate asked him, Who directed him thither?

nSatan envies those that enter the straight Gate.

Cb. *Evangelist* bid me come hither and knock, (as I did;) And he said, that you, Sir, would tell me what I must do.

Good Will. *An open Door is set before thee, and no man can shut it.*

Cb. Now I begin to reap the benefits of my hazzards.

Good Will. *But how is it that you came alone?*

Cb. Because none of my Neighbours saw their danger, as I saw mine.

Good Will. *Did any of them know of your coming?*

Cb. Yes, my Wife and Children saw me at the first, and called after me to turn again: Also some of my Neigh-

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Neighbours stood crying, and calling after me to return ; but I put my Fingers in mine Ears , and so came on my way.

Good Will. *But did none of them follow you, to perswade you to go back?*

Cb. Yes, both *Obstinate*, and *Pliable* : But when they saw that they could not prevail, *Obstinate* went railing back ; but *Pliable* came with me a little way.

Good Will. *But why did he not come through?*

Cb. We indeed came both together, until we came at the Slow of *Dispond*, into the which, we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure further.° Wherefore getting out again, on that side next to his own House ; he told me, I should possess the brave Countrey alone for him : So he went his way, and I came mine. He after *Obstinate*, and I to this Gate.

o A Man
may have
Company
when he
gets out for
Heaven,
& yet go thi-
ther alone.

Good Will. Then said *Good Will*, Alas poor Man, is the Cœlestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it. Well good *Christian*, come

a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? That is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ, his Apostles; and it is as straight as a Rule can make it: This is the way thou must go.

Ch. But said *Christian*, *Is there no turnings nor windings by which a Stranger may lose the way?*

Good Will. Yes, there are many ways *Butt* down upon this; and they are Crooked, and Wide: But *thus* thou may'st distinguish the right from the wrong, *That* only being straight and narrow.

Then I saw in my Dream, That *Christian* asked him further, If he could not help him off with his burden that was upon his back; For as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him; As to the burden, be content to bear it, until thou comest ^p *There is no deliverance from the guilt, and burden of sin, but* to the place of ^p Deliverance; for there it will fall from thy back it self.

Then *Christian* began to gird up his loins, and to address himself to his

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The meaning of the Picture.

to sinners; even as also thou seeſt
 a him ſtand as if he Pleaded with
 Men: And whereas thou ſeeſt the
 World as caſt behind him, and that a
 Crown hangs over his head; that is,
 to ſhew thee that ſlighting and de-
 ſpiſing the things that are preſent,
 for the love that he hath to his Ma-
 ſters ſervice, he is ſure in the World
 that comes next to have Glory for
 his Reward: Now, ſaid the *Interpre-*
ter, I have ſhewed thee this Picture,
 firſt, ^b becauſe the Man whoſe Picture
 this is, is the only Man, whom the
 Lord of the Place whither thou art
 going, hath Authorized, to be thy
 Guide in all difficult places thou
 mayeſt meet with in the way: where-
 fore take good heed to what I have
 ſhewed thee, and bear well in thy
 mind what thou haſt ſeen; leſt in thy
 Journey, thou meet with ſome that
 pretend to lead thee right, but their
 way goes down to death.

Why he ſhewed him the Picture firſt.

Then he took him by the hand, and
 led him into a very large *Parlour*
 that was full of duſt, becauſe never
 ſwept; the which, after he had re-
 viewed a little while, the *Interpreter*
 called for a man to *sweep*: Now
 when

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when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked: Then said the *Interpreter* to a *Damsel* that stood by, Bring hither Water, and sprinkle the Room; which when she had done, was swept and cleansed with pleasure.

Ch. *Then said Christian, What means this?*

In. The *Interpreter* answered; this Parlor is the heart of a Man that was never sanctified by the sweet Grace of the Gospel: The *dust*, is his Original Sin, and inward Corruptions that have defiled the whole Man; He that began to sweep at first, is the Law; but She that brought water, and did sprinkle it, is the Gospel: Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about that the Room by him could not be cleansed, but that thou wast almost choaked therewith. This is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, ^d d Rom. 7. 6. doth revive, put ^e strength into, and ^e 1 Cor. 15. ^f increase it in the soul, as it doth ^{56.} ^f Ro. 5. 20. dif-

C

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discover and forbid it, but doth not give power to subdue.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure : This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the *Damsel* lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the soul made clean, through the Faith of it; and consequently ^s fit for the King of Glory to inhabit.

g Joh. 15. 3.

Eph. 5. 26.

Act. 15. 9.

Rom. 16.

25, 26.

Joh. 15.

13.

h He

shew'd him

Passion &

Patience.

Passion

will have

all now.

i Patience

is for wai-

ting.

I saw moreover in my Dream, ^h that the *Interpreter* took him by the hand, and had him into a little Room; where sat two little Children, each one in his Chair : The name of the eldest was *Passion*, and of the other *Patience*; *Passion* seem'd to be much discontent, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion*? The *Interpreter* answered, The Governour of them would have him stay for his best things till the beginning of the next year; but he will have all now: ⁱ But *Patience* is willing to wait. Then

Then I saw that one came to ^k *Passion*, and brought him a Bag of Treasure, and poured it down at his feet; the which he took up, and rejoiced therein; and withall, laughed *Patience* to scorn: But I beheld but a while, and he had ^llavished all away, and had nothing left him but Rags.

k *Passion*
has his desire.

l *And*
quickly lavishes all
away.

Ch. *Then said Christian to the Interpreter, m* *Expound this matter more fully to me.*

m *The*
matter expounded.

In. So he said, These two Lads are Figures; *Passion*, of the Men of *this* World; and *Patience*, of the Men of *that* which is to come: For as here thou seest, *Passion will have all now*, this year; that is to say, in *this* World; So are the Men of this World: they must have all their good things now, they cannot stay till next *Year*; that is, untill the *next* World, for their Portion of good. That Proverb, *A* ⁿ *Bird in the Hand is worth two in the Bush*, is of more Authority with them, then are all the Divine Testimonies of the good of the World to come. But as thou sawest, that he had quickly lavished all away, and had presently left him, nothing but

n *The*
Worldly
Man for a
Bird in the
band.

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Raggs; So will it be with all such Men at the end of this World.

Ch. *Then said Christian, Now I see*
 o Patience *that Patience has the best* ° *Wisdom;*
had the best *and that upon many accounts.* 1. *Be-*
 Wisdom. *cause he stays for the best things.* 2. *And*
also because he will have the Glory of
His, when the other hath nothing but
Raggs.

In. Nay, you may add another; to wit, The glory of the *next* World will never wear out; but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Pa-tience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, ^p because he had his best things *last*; for *first* must give place to *last*, because *last* must have his time to come, but *last* gives place to *no-thing*; for there is not another to succeed: he therefore that hath his Portion *first*, must needs have a time to spend it; but he that has his Portion *last*, must have it lastingly. There-fore it is said of ^q *Dives*, *In thy life-time thou hadest, or receivedest thy good things, and likewise Lazarus evil things; But now he is comforted, and thou art tormented.*

Things that are first must give place, but things that are last, are lasting.

^q Luk. 16. *Dives had his good things first.*

Ch.

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Ch. *Then I perceive, 'tis not best to covet things that are now; but to wait for things to come.*

In. You say the Truth; ^{2Cor.4. 18} For the things that are seen, are Temporal; but ^{The first} the things that are not seen, are Eternal: ^{things are} But though this be so; yet since things ^{but Tempo-} present, and our fleshly appetite, are ^{ral.} such near Neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into amity, and that distance is so continued between the second.

Then I saw in my Dream, that the Interpreter took Christian by the hand, and led him into a place, where was a Fire burning against a Wall, and one standing by it always, casting much Water upon it to quench it: Yet did the Fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of Grace, that is wrought in the heart; he that casts Water upon it, to extinguish and put it out, is the Devil: but in that thou

seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that: So he had him about to the back side of the Wall, where he saw a Man with a Vessel of Oyl in his hand, of the which he did also continually cast, but secretly, into the fire. Then said *Christian*, *What means this?* The *Interpreter* answered, This is *Christ*, who continually with the Oyl of his Grace, maintains the work already begun in the heart; By the means of which, notwithstanding what the Devil can do, the souls of his People prove gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul.

1 Cor. 12. 9

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted; he saw also upon the top thereof, certain Persons walked, who were clothed all in Gold. Then said *Christian*, May
we

we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door stood a great Company of men, as desirous to go in, but durst not. There also sat a Man, at a little distance from the door, at a Table-side, with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that in the doorway, stood many Men in Armour to keep it; being resolved to do to the Man that would enter, what hurt and mischief they could. Now was *Christian* somewhat in a muse: at last, when every Man started back for fear of the Armed Men; *Christian* saw a Man of a very stout countenance come up to the Man that sat there to write; saying, Set down my name, Sir; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the Armed Men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting and hacking most fiercely; so, after he had ^u received and given AA. 14, 22 many wounds to those that attempt-

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ted to keep him out, he cut his way through them all, and pressed forward into the Palace; at which there was a pleasant voice heard from those that were within, even of the Three that walked upon the top of the Palace.

*Come in, Come in;
Eternal Glory thou shalt win.*

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence: Nay stay (said the *Interpreter*,) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark Room, where there sat a Man in an Iron * Cage.

* *Despair
like an Iron
Cage.*

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the
Man,

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Man, *What art thou?* The Man answered, *I am what I was not once.*

Chr. *What wast thou once?*

Man. The *Man* said, I was once a fair and flourishing Professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

Chr. *Well, but what art thou now?*

Man. I am *now* a Man of Despair, and am shut up in it, as in this Iron Cage. I cannot get out; O *now* I cannot.

Chr. *But how camest thou in this condition?*

Man. I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a Man as this? Ask him, said the *Inter-*

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terpreter? Nay, said *Christian*, pray Sir, do you.

Inter. Then said the *Interpreter*, *Is there no hope but you must be kept in this Iron Cage of Despair?*

Man. No, none at all.

Inter. *Why? the Son of the Blessed is very pitiful.*

Man. I have ^y Crucified him to my self, a fresh. I have despised ^z his Person, I have despised his Righteousness, I have counted his Blood an unholy thing, I have done despite ^a to the Spirit of Grace: Therefore I have shut my self out of all the Promises; and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings of certain Judgment, which shall devour me as an Adversary.

y Heb. 6.6.

z Luke 19.

14.

a Heb. 10.

28, 29.

Inter. *For what did you bring your self into this condition?*

Man. For the Lusts, Pleasures, and Profits of this World; in the enjoyment of which, I did then promise my self much delight: but now even every one of those things also bite me, and gnaw me like a burning worm.

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Inter. But canst thou not now repent and turn?

Man. God hath denied me repentance; his Word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage; nor can all the men in the World let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Inter. Then said the *Interpreter* to *Christian*, Let this mans misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said *Christian*, this is fearful; God help me to watch and be sober; and to pray, that I may shun the causes of this mans misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one a rising out of Bed; and as he put on his Rayment, he shook and trembled. Then said *Christian*, Why doth this Man thus tremble? The *Interpreter* then bid him

him tell to *Christian* the reason of his so doing, So he began, and said: This night as I was in my sleep, I Dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds rack at an unusual rate; upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens was on a burning flame. I heard then a voice, saying, *Arise ye Dead, and come to Judgement*; and with that, the Rocks rent, the Graves opened, & the Dead that were therein, came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Man that sat upon the Cloud, open the Book; and bid the World draw near. Yet there was by reason of a Fiery flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed

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to them that attended on the Man that sat on the Cloud; ^c*Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake;* and with that, the Bottomless pit opened, just whereabout I stood; out of the mouth of which there came in an abundant manner Smoak, and Coals of fire, with hideous noises. It was also said to the same persons; *Gather my Wheat into my Garner.* And with that I saw many catch't up ^d and carried away into the Clouds, but I was left behind. I also sought to hide my self, but I could not; for the Man that sat upon the Cloud, still kept his eye upon me: my sins also came into mind, and my Conscience did accuse me on every side. Upon this I awaked from my sleep.

^cMat. 3. 12

Ch. 13. 30.

Mal. 4. 1.

^d 1 Thef. 4.

16, 17.

Ro. 2. 14,

15.

Chr. *But what was it that made you so fraid of this sight?*

Man. Why I thought that the day of Judgement was come, and that I was not ready for it: but this frightened me most, that the Angels gathered up severall, and left me behind; also the pit of Hell opened her mouth just where I stood: my Conscience too within afflicted me; and as I thought,
the

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the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the *Interpreter* to *Christian*, *Hast thou considered all these things?*

Cbri. Yes, and they put me in *hope* and *fear*.

Inter. Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee good *Christian*, to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

Here I have seen things rare, and profitable;

Things pleasant, dreadful, things to make me stable

In what I have began to take in hand:

Then let me think on them, and understand

Wherefore they shewed me was, and let me be

Thankful, O good Interpreter, to thee.

Now

Now I saw in my Dream, that the high way up which *Christian* was to go, was fenced on either side with a Wall, and that Wall is called *Salvation*. Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulcher. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Shoulders, and fell from off his back; and began to tumble, and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.

Then was *Christian* glad ^e and lightfom, and said with a merry heart, *He hath given me rest, by his sorrow; and life, by his death.* Then he stood still a while, to look and wonder; for it was very surprizing to him, that the sight of the *Cross* should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent

^e When God releases us of our guilt and burden, we are as those that leap for joy.

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f Zech. 12. sent the ^fwaters down his cheeks.
 10. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee*: so the first said to him, *Thy sins be forgiven*. The second, stript him of his Rags, and cloathed him with change of Raiment. The third also set a mark in his fore-head, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Cœlestial Gate: so they went their way. Then *Christian* gave three leaps for joy, and went out singing,

A Christian Thus far did I come loaden with my sin ;
can sing Nor could ought ease the grief that I
tho alone, when God was in,
doth give Till I came hither: What a place is
him the joy this!
of his heart. Must here be the beginning of my blis!
 Must here the burden fall from off my
 back?
 Must here the strings that bound it to
 me, crack?
 Blest Cross! blest Sepulcher! blest rather be
 The Man that there was put to shame for
 me.

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I saw then in my Dream that he went on thus, even untill he came at a bottom, where he saw, a little out of the way, three Men fast asleep with Fetters upon their neels. The name of the one was ^a *Simple*, another *Sloth*, and the third *Presumption*.

^a *Simple, Sloth, and Presumption.*

Christian then seeing them lye in this case, went to them, if peradventure he might awake them. And cryed, You are like them that sleep on the top of a Mast, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore and come away, be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like a roaring Lion comes by, you will certainly become a prey to his teeth. With that they lookt upon him, and began to reply in this sort:

^b *Simple* said, *I see no danger; Sloth* said, *Yet a little more sleep:* and *Presumption* said, *Every Fatt must stand upon his own bottom, what is the answer else that I should give thee?* And so they lay down to sleep again, and *Christian* went on his way.

^b *There is no persuasion will do, if God open not the eyes.*

D

Yet

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Yet was he troubled to think, That men in that danger should so little esteem the kindness of him that so freely offered to help them ; both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled there-about, he espied two Men come tumbling over the Wall, on the left hand of the narrow way ; and they made up a pace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisie*. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. *Gentlemen, Whence came you, and whither do you go ?*

Form. and *Hyp.* We were born in the Land of Vain-glory, and are going for praise to Mount *Sion*.

Chr. *Why came you not in at the Gate which standeth at the beginning of the way ? Know you not that it is written. ° That he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber ?*

Form. and *Hyp.* They said, That to go to the Gate for entrance, was
by

by all their Countrey-men counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over as they had done.

Chr. *But will it not be counted a Trespass, against the Lord of the City whither we are bound, thus to violate his revealed will?*

Form. and Hyp. They told him, ^dThat as for that, he needed not to trouble his head thereabout: for what they did, they had custom for; and could produce, if need were, Testimony that would witness it, for more then a thousand years.

They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.

Chr. *But, said Christian, Will your Practice stand a Trial at Law?*

Form. & Hyp. They told him, That Custom, it being of so long a standing, as above a thousand years, would doubtless now be admitted as a thing legal, by any Impartial Judge.

And besides, said they, so be we get into the way, what's matter which way we get in; if we are in, we are in: thou art but in the way, who, as we perceive, came in at the Gate; and we are also in the way, that came

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tumbling over the wall: Wherein now is thy condition better then ours?

Chr. I walk by the Rule of my Master, you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your selves without his direction, and shall go out by your selves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told *Christian*, That, as to *Laws and Ordinances*, they doubted not but they should as conscientiously do them as he. Therefore said they, We see not wherein thou differest from us, but by the Coat that is on thy back, which was, as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

†Gal. 2. 16.

Chr. By ^e *Laws and Ordinances*, you will not be saved, since you came not in by the door. And as for this Coat that is on my back, it was given me

me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before. And besides,^f thus I comfort my self as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his Coat on my back; a Coat that he gave me freely in the day that he stript me of my rags. I have more-over a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates, fixed there in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading, as I go in the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it: all which things I doubt you want, and want them, because you came not in at the Gate.

To these things they gave him no answer, only they looked upon each other and *laughed*. Then I saw that they went on all, save that *Christian*

*f Christian
has got his
Lords Coat
on his back,
and is com-
forted
therewith,
he is com-
forted also
with his
Mark, and
his Roll.*

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kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the Roll that one of the shining ones gave him, by which he was refreshed.

g *He comes
to the hill
Difficulty.*

I beheld then, that they all went on till they came to the foot of an Hill, ^s at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill (and the name of the going up the side of the Hill, is called *Difficulty*.) *Christian* now went to the Spring and drank thereof to refresh himself, and then began to go up the Hill; saying,

*This Hill though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here;
Come, pluck up, Heart; lets neither faint
nor fear:
Better, tho' difficult, th'right way to go,
Then wrong, though easie, where the end
is wo.*

The

The other two also came to the foot of the Hill. But when they saw that the Hill was steep and high, and that there was two other ways to go; and supposing also, that these two ways might meet again, with that up which *Christian* went, on the other side of the Hill: Therefore they were resolved to go in those ways (now the name of one of those ways was *Danger*, and the name of the other *Destruction*.) So ^h the one took the ^h *The danger of turning out of the way.* way which is called *Danger*, which led him into a great Wood; and the other took directly up the way to *Destruction*, which led him into a wide field full of dark Mountains, where he stumbled and fell, and rise no more.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the Hill, was a pleasant ⁱ *Arbour*, made by ⁱ *A ward of grace.* the Lord of the Hill, for the refreshment of weary Travellers. Thither therefore *Christian* got, where also

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he sat down to rest him. Then he pull'd his Roll out of his bosom and read therein to his comfort ; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place untill it was almost night, and in his sleep his ⁱ Roll fell out of his hand. Now as he was sleeping, there came one to him & awaked him saying, *Go to the Ant, thou sluggard, consider her ways and be wise*: and with that *Christian* suddenly started up, and sped him on his way, and went a pace till he came to the top of the Hill.

*i He that
sleeps is a
loser.*

Now when he was got up to the top of the Hill, there came two Men running against him amain ; the name of the one was *Timorus*, and the name of the other *Mistrust*. To whom *Christian* said, Sirs, what's the matter you run the wrong way ? *Timorus* answered, That they were going to the City of *Zion*, and had got up that *difficult* place ; but, said he, the further we go, the more danger we meet

meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lye a couple of Lyons in the way, whether sleeping or waking we know not; and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Countrey, *That* is prepared for Fire and Brimstone; and I shall certainly perish there. If I can get to the Cœlestial City, I am sure to be in safety there. I must venture: To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorus* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he

felt and ^k found it not. Then was *Chri-* k Christian
stian in great distress, and knew not missed his
 what to do, for he wanted that which Roll,
 used to relieve him, and that which wherein he
 should have been his Pass into the used to
 Cœlestial take Com-
 fort.

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lestial City. Here therefore he began to be much perplexed, and knew not what to do ; at last he bethought himself that he had slept in the *Arbour* that is on the side of the Hill : and falling down upon his knees, he asked God forgiveness for that his foolish Fact ; and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? sometimes he sighed, sometimes he wept, and often times he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment from his weariness. Thus therefore he went back ; carefully looking on this side, and on that, all the way as he went , if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbour* , where he sat and slept ; but that sight renewed ¹his sorrow the more, by bringing again, even a fresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, *O wretched man that I am,*

Christian
bewails
his foolish
sleeping.
Rev. 2. 2.

am, that I should sleep in the day-time ! that I should sleep in the midst of difficulty ! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims ! How many steps have I took in vain ! (Thus it happened to *Israel* for their sin, they were sent back again by the way of the Red-Sea) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time ! I am made to tread those steps thrice over, which I needed not to have trod but once : Yea now also I am like to be benighted, for the day is almost spent. O that I had not slept ! Now by this time he was come to the *Arbour* again, where for a while he sat down and wept, but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he espied his Roll ; the which he with trembling and haste catch't up, and put it into his bosom ; but who can tell how joyful this Man was, when he had gotten his Roll again !

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gain ! For this Roll was the assurance of his life and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook him self again to his Journey. But Oh how nimbly now, did he go up the rest of the Hill ! Yet before he got up, the Sun went down upon *Christian* ; and this made him again recall the vanity of his sleeping to his remembrance, and thus he again began to condole with himself : *Ab thou sinful sleep ! how for thy sake am I like to be benighted in my Journey ! I must walk without the Sun, darkness must cover the path of my feet, and I must bear the noise of doleful Creatures, because of my sinful sleep !* Now also he remembered the story that *Mistrust* and *Timorus* told him of, how they were frightened with the sight of the Lions. Then said *Christian* to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them ! how should I escape being by them torn pieces ? Thus he went on his way, but while he was
thus

thus bewayling his unhappy miscarriage, he lift up his eyes, and behold there was a very stately Palace before him, the name whereof was *Beautiful*, and it stood just by the High-way side.

So I saw in my Dream, that he made haste and went forward, that if possible he might get Lodging there; now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porters Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorus*, were driven back by. (The Lions were Chained, but he saw not the Chains) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him: But the *Porter* at the Lodge, whose Name is ^m *Watchful*, perceiving that ^m *Mar. 13* *Christian* made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? fear not the Lions, for they are Chained: and are placed there for trial of faith where it is; and for discovery of those that
have

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have none : keep in the midst of the Path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the Lions ; but taking good heed to the directions of the *Porter* ; he heard them roar, but they did him no harm. Then he clapt his hands, and went on, till he came and stood before the Gate where the *Porter* was. Then said *Christian* to the *Porter*, Sir, What house is this ? and may I lodge here to night ? The *Porter* answered, This House was built by the Lord of the Hill : and he built it for the relief and security of Pilgrims. The *Porter* also asked whence he was, and whither he was going ?

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion*, but because the Sun is now set, I desire, if I may, to lodge here to night.

Por. *What is your name ?*

Chr. My name is now *Christian* ; but my name at the first was *Graceless* : I came of the Race of *Japhet*, whom God will persuade to dwell in the Tents of *Shem*.

Por.

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Por. *But how doth it happen that you come so late, the Sun is set?*

Cbr. I had been here sooner, but that, wretched man that I am! I slept in the *Arbour* that stands on the Hill side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my Evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Por. Well, I will call out one of the Virgins of this place, who will, if she likes your talk, bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell, at the sound of which, came out at the door of the House, a Grave and Beautiful Damsel, named *Discretion*, and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who
after

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after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going, and he told her. She asked him also, how he got into the way, and he told her; Then she asked him, What he had seen, and met with in the way, and he told her; and last, she asked his name, so he said, It is *Christian*; and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: And after a little pause, she said, I will call forth two or three more of the Family. So she ran to the door, and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him in to the Family; and many of them meeting him at the threshold of the House, said, Come in thou blessed of the Lord; this House was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed

ed them into the House. So when he was come in, and set down, they gave him somthing to drink; and consented together that until supper was ready, some one or two of them should have some particular discourse with *Christian*, for the best improvement of time: and they appointed *Piety*, and *Prudence*, to discourse with him; and thus they began.

Piety. Come good Christian, since we have been so loving to you, to receive you into our House this night; let us, if perhaps we may better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage.

Cbr. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a Pilgrims life.

Cbr. I was^a driven out of my Native Countrey, by a dreadful sound that was in mine ears, to wit, That unavoidable destruction did attend me, if I abode in that place where I was.

a How Christian was driven out of his own Countrey.

Piety. But how did it happen that you came out of your Countrey this way?

E

Cbr.

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Cbr. It was as God would have it, for when I was under the fears of destruction, I did not know whither to go; but by chance there came a Man, even to me, (as I was trembling and weeping) whose name is ^b *How he got into the Way to Sion.* ^b *Evangelist*, and he directed me to the Wicket-Gate, which else I should never have found; and so set me into the way that hath led me directly to this House.

Piety. *But did you not come by the House of the Interpreter?*

Cbr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three ^c things, *to wit*, ^c *Areberfal of what he saw in the way.* How Christ, in despite of Satan, maintains his work of Grace in the heart; how the Man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgement was come.

Piety. *Why? Did you hear him tell his Dream?*

Cbr. Yes, and a dreadful one it was. I thought it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety.

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Piety. *Was that all that you saw at the House of the Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I could have staid at that good Mans house a twelve-month, but that I knew I had further to go.

Piety. *And what saw you else in the way?*

Chr. Saw! Why I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a weary burden) but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before: Yea, and while I stood looking up, (for then I could not forbear looking) three shining ones came to me: one of them testified that my sins were forgiven me;

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another stript me of my Rags, and gavemethis Broidred Coat which you see; and the third set the mark which you see, in my forehead, and gave me this sealed Roll (and with that he plucked it out of his bosom.)

Piety. *But you saw more then this, did you not?*

Chr. The things that I have told you were the best: yet some other small matters I saw, as namely I saw three Men, *Simple*, *Sloth*, and *Presumption*, lye a sleep a little out of the way as I came, with Irons upon their heels; but do you think I could awake them! I also saw *Formalist* and *Hypocrisie* come tumbling over the wall, to go, as they pretended, to *Sion*, but they were quickly lost; even as I myself did tell them, but they would not believe: but, above all, I found it *hard* work to get up this Hill, and as *hard* to come by the Lions mouths; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again: but now I thank God I am here, and I thank you for receiving of me.

Then

Then *Prudence* thought good to ask him a few questions, and desired his answer to them.

Pru. Do you not think sometimes of the Countrey from whence you came?

Cbr. Yes,^d but with much shame and detestation; Truly, if I had been mindful of that Countrey from whence I came out, I might have had opportunity to have returned, but now I desire a better Countrey, that is, an Heavenly.

^d Christians thoughts of his Native Countrey. Heb. 11.

Pru. Do you not yet bear away with you some of the things that then you were conversant withal?

Cbr. Yes, but greatly against my will; especially my inward and carnal cogitations; with which all my Countrey-men, as well as my self, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would chuse never to think of those things more; but when I would be doing that which is best, that which is worst is with me.

^e Christian distasted with carnal cogitations.

^f Christians choice.

Pru. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity.

Cbr. Yes, but that is but seldom;

g Chri-
stians gol-
den hours.

but they are to me ^gGolden hours,
in which such things happens to
me.

Pru. *Can you remember by what
means you find your annoyances at times,
as if they were vanquished?*

h How
Christian
gets power
against his
corrupti-
ons.

Cbr. Yes, when ^hI think what I
saw at the Cross, that will do it; and
when I look upon my Broidered
Coat, that will do it; also when I
look into the Roll that I carry in my
bosom, that will do it; and when
my thoughts wax warm about whi-
ther I am going, that will do it.

Pru. *And what is it that makes you
so desirous to go to Mount Zion?*

i Why
Christian
would be
at Mount
Zion.

Cbr. Why, ⁱthere I hope to see
him *alive*, that did hang *dead* on the
Cross; and there I hope to be
rid of all those things, that to this
day are in me, an anoiance to me;
there they say there is no death, and
there I shall dwell with such Com-
pany as I like best. For to tell you
truth, I love him, because I was by him
eased of my burden, and I am weary
of my inward sickness; I would fain
be where I shall die no more, and
with the Company that shall continu-
ally cry *Holy, Holy, Holy*.

Now I saw in my Dream, that thus
they

they sat talking together until supper was ready. So when they had made ready, they sat down to meat; Now the Table was furnished ^k with fat things, and with Wine that was well refined; and all their talk ^l at the Table, was about the Lord of the Hill: As namely, about what he had done, and wherefore he did what he did, and why he had builded that House: and by what they said, I perceived that he had been a *great Warriour*, and had fought with and slain him that had the power of death, but not without great danger to himself, which made me love him the more.

For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood; but that which put Glory of Grace into all he did, was, that he did it of pure love to his Country. And besides, there were some of them of the Household that said, they had seen and spoke with him since he did dye on the Cross; and they have attested, that they had it from his own lips, that he is such a lover of poor Pilgrims,

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that the like is not to be found from the East to the West

They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory that he might do this for the Poor ; and that they heard him say and affirm, That he would not dwell in the Mountain of *Zion* alone. They said moreover, That he had made many Pilgrims ^a Princes, though by nature they were Beggars born, and their original had been the Dunghil.

^a *Christ makes Princes of Beggars.*

Thus they discoursed together till late at night, and after they had committed themselves to their Lord for Protection, they betook themselves to rest. The Pilgrim they laid in a large upper ^b Chamber, whose window opened towards the Sun rising ; the name of the Chamber was *Peace*, where he slept till break of day ; and then he awoke and sang,

Christians Bed-chamber.

Where am I now ! is this the love and care

*Of Jesus, for the men that Pilgrims are !
Thus to provide ! That I should be forgiven !*

*And dwell already the next door to
Heaven. So*

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So in the Morning they all got up, and after some more discourse, they told him that he should not depart, till they had shewed him the *Rarities* of that place. And first they had him into the Study, ^c where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the Pedigree of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by an eternal Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days nor decays of Nature, be dissolved

c Christian had into the Study, and what he saw there.

Then they read to him some of the worthy Acts that some of his Servants had done. As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the ^dviolence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*. Then

d Heb. 11 33. 34

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Then they read again in another part of the Records of the House, where it was shewed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view. As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

*Christian
had into
the Armo-
ry.*

The next day they took him and had him into the ^e Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breast plate, *All-Prayer*, and Shooes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

They

They also shewed him some of the Engines with which some of his Servants had done wonderful things.

^f They shewed him *Moses* Rod, the ^{f Christian} Hammer and Nail with which *Jael* ^{is made to} slew *Sisera*, the Pitchers, Trumpets, ^{see Ancient} and Lamps too, with which *Gideon* ^{things.} put to flight the Armies of *Midian*.

Then they shewed him the Oxes goad wherewith *Shamger* slew six hundred men. They shewed him also the Jaw bone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliab* of *Gath*: and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also and then said they, we will, if the day be clear, shew you the ^{g Christian} ^{shewed the} ^{delectable} ^{Mountains} ^{de-} ^{lectable} Mountains; which they said, would yet further add to his comfort; because they were nearer the

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desired Haven, then the place where at present he was. So he consented and staid. When the Morning was up, they had him to the top of the House, ^h and bid him look South, so he did; and behold at a great distance he saw a most pleasant Mountainous Countrey, beautified with Woods, Vinyards, Fruits of all sorts, Flowers also; Springs and Fountains, very delectable to behold. Then he asked the name of the Countrey, they said it was *Immanuel's Land*: and it is as common, said they, as this *Hill* is, to and for all the Pilgrims. And when thou comest there, from thence, said they, thou maist see to the Gate of the Cœlestial City, as the Shepherds that live there will make appear.

Christian
sets forward.

k Christian
sent away Armed.

Now he bethought himself of setting forward, ⁱ and they were willing he should: but first, said they, let us go again into the Armory, so they did; and when he came there, they ^k harnesssed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred walketh out with his friends

to

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to the Gate, and there he asked the *Porter* if he saw any Pilgrims pass by
Then the *Porter* answered, Yes.

Chr. Pray did you know him?

Por. I asked his name, and he told me it was *Faithful*.

Chr. O, said *Christian*, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born: how far do you think he may be before?

Porter. He is got by this time below the Hill.

Chr. ¹ Well, said *Christian*, good Christian and the Porter greet at parting.
Porter the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian*, As it was *difficult* coming up, so (so far as I can see) it is *dangerous* going down. Yes, said *Prudence*, so it is; for it is an hard matter for a man to go down into the valley of *Humiliation*, as
thou

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thou art now, and to catch no slip by the way ; therefore, said they , are we come out to accompany thee down the Hill. So he began to go down, but very warily , yet he caught a slip or too.

Then I saw in my Dream, that these good Companions, when *Christian* was gone down to the bottom of the Hill, gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins ; and then he went on his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the field to meet him ; his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whither to go back, or to stand his ground. But he considered again, that he had no Armour for his back, and therefore thought that to turn the back to him, might give him greater advantage with ease to pierce him with his Darts ; therefore he resolved ^k to venture, and stand his ground. For thought he, had I no more in mine eye, then the saving

Christians
resolution
at the ap-
proach of
Apollyon

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saving of my life, 'twould be the best way to stand.

So he went on, and *Apollyon* met him; now the Monster was hidious to behold, he was cloathed with scales like a Fish (and they are his pride) he had Wings like a Dragon, and out of his belly came Fire and Smoak, and his mouth was as the mouth of a Lion. When he was come up to *Christian*, he beheld him with a disdainful countenance, and thus began to question with him.

Apol. *Whence come you and whither are you bound?*

Chr. I come from the City of ^{Discourse} Destruction, ¹ which is the place of ^{betwixt} all evil, and am going to the City of ^{Christian} Zion. ^{and Apol-}
^{lyon.}

Apol. *By this I perceive thou art one of my Subjects, for all that Countrey is mine; and I am the Prince and God of it. How is it then that thou hast ran away from thy King? Were it not that I hope thou maiest do me more service, I would strike thee now at one blow to the ground.*

Chr. I was born indeed in your Dominions, but your service was hard, and your wages such as a man could
could

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could not live on, for the Wages of Sin is death; therefore when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend my self,

Apol. *There is no Prince that will thus lightly lose his Subjects; neither will I as yet lose thee. But since thou complainest of thy service and wages* ^m *be content to go back; what our Countrey* ^{ons} *will afford, I do here promise to give* ^{ry.} *thee.*

Chr. But I have let my self to another, even to the King of Princes, and how can I with fairness go back with thee?

Apol. *Thou hast done in this, according to the Proverb, "changed a bad for a worse: but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: do thou so to, and all shall be well.*

Chr. I have given him my faith, and sworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apol. *Thou didest the same to me, and yet I am willing to pass by all, if now thou will turn again, and go back.*

Chr.

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Chr. What I promised thee was in my non-age; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying *Apollyon*) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Countrey better then thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

Apol. Consider again when thou art in cool blood, what thou art like to meet within the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me, and my ways: How many of them have been put to shameful deaths! and besides, thou countest his service better then mine, whereas he never came yet from the place where he is, to deliver any that served him out of our hands: but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his,

Apollyon pleads the grievous ends of Christians to disswade Christian from perishing in his way.
F though

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though taken by them, and so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come too, that is most glorious in there account: For for present deliverance, they do not much expect it; for they stay for their Glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. *Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?*

Chr. Wherein, O *Apollyon*, have I been unfaithful to him.

Apollyon
pleads
Christians
infirmities
against
him.

Apol. *Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Dispond. Thou diddest attempt wrong ways to be rid of thy burden whereas thou shouldest have stayed till thy Prince had taken it off: Thou didst sinfully sleep and loose thy choice thing: thou wast also almost persuaded to go back, at the sight of the Lions; and when thou talkest of thy Journey, and of what thou hast heard,*
and

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and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Cbr. All this is true, and much more, which thou hast left out ; but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Countrey, for there I suckt them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Apol. Then *Apollyon* broke out in- Apollyon
to a grievous rage, saying, *I am an* in a rage
Enemy to this Prince : I hate his Per- falls upon
son, his Laws, and People : I am come Christian.
out on purpose to withstand thee.

Cbr. *Apollyon* beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

Apol. Then *Apollyon* strodled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thyself to dye, for I swear thou shalt go no further, here will I spill thy soul ; and with that, he threw a flaming Dart at his brest, but *Christian* had a Shield in his hand,

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Christian
wounded
in his un-
derstand-
ing, faith
and con-
versation.

with which he caught it, and so prevented the danger of that. Then did *Christian* draw, for he saw 'twas time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in his head, his hand and foot; this made *Christian* give a little back: *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This fore Combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know that *Christian* by reason of his wounds, must needs grow weaker and weaker.

Apollyon
casteth
down to
the ground
the Chri-
stian.

Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall; and with that, *Christians* Sword flew out of his hand. Then said *Apollyon*, *I am sure of thee now*; and with that, he had almost prest him to death, so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, there-

thereby to make a full end of this good Man, *Christian* nimblely reached out his hand for his Sword, and caught it, saying, *Rejoyce not against me, O mine Enemy! when I fall, I shall arise;* and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, *Nay, in all these things we are more then Conquerours.* And with that, *Apollyon* spread forth his Dragons wings, and sped him away, that *Christian* for a season saw him no more.

Christians
victory o-
ver Apol-
lyon.

Jam. 4. 7.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans braut from *Christians* heart. I never saw him all the while, give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two edged Sword, then indeed he did smile, and look upward: but 'twas the dreadfulest fight that ever I saw.

A brief
relation of
the Combat
by the
spectator.

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Christian
gives God
thanks for
delive-
rance.

So when the Battel was over,
Christian said, I will here give thanks
to him that hath delivered me out of
the mouth of the Lion; to him that
did help me against *Apollyon*: and so
he did, saying,

*Great Beelzebub, the Captain of this
Fiend,*

*Design'd my ruin; therefore to this end
He sent him harnest out, and he with
rage*

*That Hellish was, did fiercely me In-
gage:*

*But blessed Michael helped me, and I
By dint of Sword did quickly make him
flye;*

*Therefore to him let me give lasting
praise,*

*And thank and blest his holy name
always.*

Then there came to him an hand,
with some of the leaves of the Tree
of Life, the which *Christian* took, and
applied to the wounds that he had
received in the Battel, and was heal-
ed immediately. He also sat down
in that place to eat Bread, and to
drink of the Bottle that was given
him

him a little before ; so being refresh-
 ed, he address'd himself to his Jour-
 ney, with his ^a Sword drawn in his ^a Christian
 hand, for he said , I know not but ^{goes on his}
 some other Enemy may be at hand. ^{Journey}
 But he met with no other affront ^{with his}
 from *Apollyon* , quite through this ^{Sword}
 Valley. ^{drawn in}
^{his hand.}

Now at the end of this Valley, was
 another , called the Valley of the
Shadow of Death, and *Christian* must
 needs go through it, because the
 way to the Cœlestial City lay
 through the midst of it : Now this
 Valley is a very solitary place. The
 Prophet ^b *Jeremiah* thus describes it, ^{b Jer. 2. 6.}
A Wilderness, a Land of desarts, and
of Pits, a Land of drought, and of the
shadow of death, a Land that no Man
(but a Christian) passeth through, and
where no man dwelt.

Now here *Christian* was worse
 put to it then in his fight with *Apoll-*
yon, as by the sequel you shall see.

I saw then in my Dream, that
 when *Christian* was got to the Borders ^c *The chil-*
 of the Shadow of Death, there ^{dren of the}
 met him two Men, ^c Children of ^{Spies go}
 them that brought up an evil report ^{back.}
 of the good Land, making hast to

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go back: to whom *Christian* spake as follows.

Chr. *Whither are you going?*

Men. They said, Back, back; and would have you to do so too, if either life or peace is prized by you.

Chr. *Why? whats the matter?* said Christian.

Men. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back, for had we gone alittle further, we had not been here to bring the news to thee.

Chr. *But what have you met with,* said Christian?

Men. Why we were almost in the
 Pf. 44. 19. Valley of the shadow of death, but
 Pf. 107. 10. that by good hap we looked before us, and saw the danger before we came to it.

Chr. *But what have you seen,* said Christian?

Men. Seen! why the valley it self, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a people under

der unutterable misery; who there sat bound in affliction and Irons: and over that Valley hangs the discouraging ^d Clouds of confusion, death ^{d Job. 3. 5.} also doth always spread his wings ^{ch. 10. 22.} over it: in a word, it is every whit dreadful, being utterly without Order.

Chr. Then said Christian, I perceive not yet, by what you have said, but that ^e this is my way to the desired ^{e Jer. 2. 6} Haven.

Men. Be it thy way, we will not chuse it for ours; so they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; That Ditch is it into which the blind have led the blind in all Ages, and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good Man falls, he can find no bottom for his foot to stand on; Into that Quagg *King David* once did fall, and had no doubt therein been smothered, had not He that is able, pluckt him out.

The

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The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly: for besides the dangers mentioned above, the path-way was here so dark, that oft times when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the way side: Now thought *Christian*, what shall I do? And ever and anon the flame and smoak would come out in such abundance, with sparks and hideousnoises, (things that cared not for *Christians* Sword, as did *Apolityon* before) that he was forced to put up his Sword, and betake himself to another weapon called ^f *All-prayer*, so he cried in my hearing, ^g *O Lord I beseech thee deliver my Soul*. Thus he
went

^f Eph 6. 18
Pl. 116. 3.

went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings too and fro, so that sometimes he thought he should be torn in pieces, or troden down like mire in the Streets. This frightful fight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembered also how he had already vanquished many a danger: and that the danger of going back might be much more, then for to go forward, so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer, but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God*; so they gave back, and came no further.

Christian
put to a
stand, but
for a while

One thing I would not let slip, I
took

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took notice that now poor *Christian* was so confounded, that he did not know his own voice: and thus I perceived it: Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he ^a verily thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet could he have helped it, he would not have done it: but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

a Christian made believe that he spake blasphemies, when 'twas Satan that suggested them into his mind.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.*

Pf. 23. 4

Then was he glad, and that for these reasons:

First, Because he gathered from
thence

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thence that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me, though by reason Job 9. 10. of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped (could he over-take them) to have company by and by. So he went on, and called to him that was before, but he knew not what to answer, for that he thought himself to be alone: And by and by, the day broke; then said *Christian*, *He hath turned the shadow of death into the morning.* Amos 5.8.

Now morning being come, he looked back, not of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which lay betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off, for after break of day, they came not nigh; yet they were discovered to him

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him, according to that which is written, *He discovereth deep things out of darknes, and bringeth out to light the shadow of death.*

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, tho he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to *Christian*: for you must note, that tho the first part of the Valley of the Shadow of death was dangerous, yet this second part which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfalls, deep
 Job 29 3. holes and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but as I said, just now the Sun was rising. Then said he, *His candle shineth on my bead*

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*head, and by his light I go through
darkness.*

In this light therefore, he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered; but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger dayes, grown so crazy, and stiff in his joynts, that he can now do little more then sit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on
his

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his way, yet at the sight of the *old Man*, that sat in the mouth of the *Cave*, he could not tell what to think, specially because he spake to him, though he could not go after him; saying, *You will never mend, till more of you be burned*: but he held his peace, and set a good face on't, and so went by, and catcht no hurt. Then sang *Christian*,

*O world of wonders! (I can say no
less)
That I should be preserv'd in that di-
strefs
That I have met with here! O blessed
bee
That hand that from it hath delivered
me!
Dangers in Darknes, Devils, Hell
and Sin,
Did compass me, while I this Vale was
in:
Yea, Snares, and Pits, and Traps, and
Nets did lie
My path about, that worthless silly I
Might have been catch't, intangled, and
cast down:
But since I live, let JESUS wear the
Crown.*

Now

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them: up there therefore *Christian* went, and looking forward, he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud, Ho, ho, So-ho; stay and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cried again, Stay, stay, till I come up to you: but *Faithful* answered, No, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also over-run him, so the last was first. Then did *Christian* vain-gloriously smile, because he had gotten the start of his Brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, untill *Faithful* came up to help him.

Christian overtakes Faithful.

Christians fall, makes Faithful and he go lovingly together

Then I saw in my Dream, they went very lovingly on together; and had sweet discourse of all things that had happened to them in their Pilgrimage; and thus *Christian* began.

G

Chr.

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Chr. *My honoured and well beloved Brother Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a path.*

Fai. I had thought dear friend, to have had your company quite from our Town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

Chr. *How long did you stay in the City of Destruction, before you set out after me on your Pilgrimage?*

Fai. Till I could stay no longer; for there was great talk presently after you was gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

Their talk about the Country from whence they came.

Chr. *What! Did your Neighbours talk so?*

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. *What, and did no more of them but you come out to escape the danger?*

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse

course, I heard some of them deridingly speak of you, and of your desperate Journey, (for so they called this your Pilgrimage) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above: and therefore I have made mine escape.

Chr. *Did you bear no talk of Neighbour Pliable?*

Faith. Yes *Christian*, I heard that he followed you till he came at the Slough of *Dispond*; where, as some said, he fell in; but he would not be known to have so done: but I am sure he was soundly bedabbed with that kind of dirt.

Chr. *And what said the Neighbours to him?*

Faith. He hath since his going back been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work. He is now seven times worse then if he had never gone out of the City.

How Pliable was accounted of when he got home.

Chr. *But why should they be so set against him, since they also despise the way that he forsook?*

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Faith. Oh, they say, Hang him, he is a Turn-Coat, he was not true to his profession. I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Jer. 29. 18,
19.

Chr. *Had you no talk with him before you came out?*

Faith. I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

*The Dog
and Sow.*

Chr. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the overthrow of the City, for it is happened to him, according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was Washed to her wallowing in the mire.*

Faith. They are my fears of him too: But who can hinder that which will be?

Well Neighbour *Faithful*, said *Christian*, let us leave him; and talk of things that more immediately concern our selves. *Tell me now, what you have met with in the way as you came; for I know you have met with*

some

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some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceive you fell into, and got up to the Gate without that danger; only I met with one whose name was *Wanton*, that had like to have done me a mischief.

Faithfull
assaulted
by Wanton.

Chr. 'Twas well you escaped her Net; Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know what I mean, all carnal and fleshly content.

Chr. Thank God you have escaped her: The^a abhorred of the Lord shall fall into her Ditch.

^a Pro. 22:14

Faith. Nay, I know not whether I did wholly escape her, or no.

Chr. Why, I tro you did not consent to her desires?

Faith. No, not to defile my self;

G 3

for

Pro. 5. 5. for I remembered an old writing that
 Job. 31. 1. I had seen, which saith, *Her steps
 take hold of Hell.* So I shut mine
 eyes, because I would not be bewitch-
 ed with her looks: then she railed
 on me, and I went my way.

Chr. *Did you meet with no other af-*

He is af- fault as you came?
faulted by Faith. When I came to the foot
 Adam the of the Hill called *Difficulty*, I met
 first. with a very aged Man, who asked
 me, *What I was, and whither bound?*
 I told him, That I was a Pilgrim, go-
 ing to the Cœlestial City: Then said
 the Old Man, *Thou lookest like an ho-*
nest fellow; Wilt thou be content to
dwell with me, for the wages that I shall
give thee? Then I asked him his name,
 and where he dwelt? He said his
 name was *Adam the first, and do dwell*
 b Eph. 4. *in the Town of Deceit.* I asked him
 22. then, What was his work? and what
 the wages that he would give? He
 told me, That his work was *many de-*
lights; and his wages, that I should be
his Heir at last. I further asked him,
 What House he kept, and what o-
 ther Servants he had? so he told me,
That his House was maintained with al
the dainties in the world, and that his
 Ser-

Servants were those of his own begetting. Then I asked, If he had any children? He said that he had but three Daughters, *The lusts of the flesh, the lusts of the eyes, and the pride of life,* and that I should marry them c 1 Joh. 2. 16. all, if I would. Then I asked, How long time he would have me live with him? And he told me, *As long as he lived himself.*

Chr. *Well, and what conclusion came the Old Man, and you to, at last?*

Faith. Why, at first, I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; But looking in his forehead as I talked with him, I saw there written, *Put off the old Man with his deeds.*

Chr. *And how then?*

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul: So I turned

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to go away from him : But just as I turned my self to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pull'd part of me after
 d Rom 7. himself; This made me cry ^d O
 24 *wretched Man!* So I went on my way up the Hill.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

Chr. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.

Faith. But good Brother hear me out : So soon as the Man over-took me, he was but a word and a blow : for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the first*; and with that, he strook me another deadly blow on the brest, and beat me down backward, so I lay at his foot as dead as before. So
 when

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when I came to my self again, I cried him mercy; but he said, I know not to show mercy, and with that knockt me down again. He had doubtless made a hand of me, but that one came by, and bid him forbear.

Chr. *Who was that, that bid him forbear?*

Faith. I did not know him at first, but as he went by, I perceived the holes in his hands, and his side; then I concluded that he was our Lord. So I went up the Hill.

Chr. *That Man that overtook you,* ^{e The} *was Moses, e he spareth none, neither temper of* ^{Moses.} *knoweth he how to shew mercy to those that transgress his Law.*

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, He would burn my House over my head, if I staid there.

Chr. *But did not you see the House that stood there on the top of that Hill, on the side of which Moses met you?*

Faith. Yes, and the Lions too, before I came at it; but for the Lions, I think they were a sleep, for it was about Noon; and because I had so
much

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much of the day before me, I passed by the Porter, and came down the Hill.

Chr. He told me indeed that he saw you go by, but I wish you had called at the House; for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the Valley of Humility?

Faithfull
assaulted
by Discon-
tent.

Faith. Yes, I met with one Discontent, who would willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without Honour; he told me moreover, That there to go, was the way to disobey all my Friends, as Pride, Arogancy, Self-Conceit, worldly Glory, with others, who he knew, as he said, would be very much offended, if I made such a Fool of my self, as to wade through this Valley.

Chr. Well, and how did you answer

Faithfuls
answer to
Discon-
tent.

him?
Faith. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my Relations, according to the flesh) yet since I became

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a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now, no more then if they had never been of my Linage; I told him moreover, That as to this Valley, he had quite mis-represented the thing: *for before Honour is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, then chuse that which he esteemed most worth our affections.

Chr. *Met you with nothing else in that Valley?*

Faith. Yes, I met with *Shame*; He is assaulted with Shame. But of all the Men that I met with in my Pilgrimage, he I think bears the wrong name: the other would be said nay, after after a little argumentation, (and some what else) but this bold faced *Shame*, would never have done.

Chr. *Why, what did he say to you?*

Faith. What! why he objected against Religion it self; he said it was a pitiful low sneaking business for a Man to mind Religion; he said that a tender conscience was an un-manly thing, and that for a Man to watch
over

1 Cor. 1
26. ch. 3.
18.

Phil. 3. 7, 8.

over his words and ways, so as to tye up himself from that hectoring liberty, that the brave spirits of the times accustom themselves unto, would make me the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them, before they were perswaded to be Fools, and to be of a voluntary fondness, to venture the loss of all, *for no body else knows what.* He moreover objected the base and low estate and condition of those that were chiefly the Pilgrims of the times; in which they lived, also their ignorance, and want of understanding in all natural Science. Yea, he did hold me to it at that rate also, about a great many more things then here I relate; as, that it was a *shame* to sit whining and mourning under a Sermon, and a *shame* to come sighing and groaning home. That it was a shame to ask my Neighbour forgiveness for petty faults, or to make restitution where I had taken from any: he said also that Religion made a man grow strange to the great, because of a few vices (which he called

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ed by finer names) and made him own and respect the base, because of the same Religiousfraternity. And is not this, said he, a *shame*?

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch't it up, and had almost beat me quite off. But at last I began to consider, *That that which is highly esteemed among Men, is had in abomination with God.* And I thought again, This *Shame* tells me what men are, but it tells me nothing what God, or the word of God is. And I thought moreover, That at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the Wisdom and Law of the Highest. Therefore thought I, what God says, is best, is best, though all the Men in the world are against it. Seeing then, that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven, are wisest; and that the
poor

Mar. 8. 38.

poor that loveth Christ, is richer then the greatest Man in the world that hates him; *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee against my Sovereign Lord? How then shall I look him in the face at his coming? Should I now be *ashamed* of his ways and Servants, how can I expect the blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion: but at last I told him, 'Twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: And so at last I got past this *importunate* one.

*The tryals that those men do meet withal
That are obedient to the Heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again
afresh;
That now, or sometime else, we by them
may
Be taken, overcome, and cast away.*

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*O let the Pilgrims, let the Pilgrims
then,
Be vigilant, and quit themselves like
men.*

*Chr. I am glad, my Brother, that
thou didst withstand this Villain so
bravely; for of all, as thou sayst, I think
he has the wrong name: for he is so bold
as to follow us in the Streets, and to at-
tempt to put us to shame before all men;
that is, to make us ashamed of that
which is good: but if he was not himself
audacious, he would never attempt to do
as he does, but let us still resist him: for
notwithstanding all his Bravadoes, he
promoteth the Fool, and none else. The
Wife shall Inherit Glory, said Solo-
mon, but shame shall be the promo- Prov. 3. 35.
tion of Fools.*

*Faith. I think we must cry to him for
help against shame, that would have us
be valiant for the Truth upon the Earth.*

*Chr. You say true. But did you meet
no body else in that Valley?*

*Faith. No, not I, for I had Sun-shine
all the rest of the way, through that,
and also through the Valley of the
shadow of death.*

Chr.

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Chr. *'Twas well for you, I am sure it fared far otherwise with me.* I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon*: Yea, I thought verily he would have killed me; especially when he got me down, and crusht me under him, as if he would have crusht me to pieces. For as he threw me, my Sword flew out of my hand; nay he told me, *He was sure of me*: but *I cried to God, and he heard me, and delivered me out of all my troubles.* Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should a been killed there, over, and over; But at last, day brake, and the Sun rise, and I went through that which was behind with far more ease and quiet

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a Man whose name is *Talkative*, walking at a distance besides them, (for in this place, there was room enough

Talkative for them all to walk) *He was a tall described. Man, and somtbing more comely at a distance*

distance then at hand. To this Man Faithful addressed himself in this manner.

Faith. *Friend, Whither away? Are you going to the Heavenly Countrey?*

Talk. I am going to that same place.

Faith. *That is well: Then I hope we may have your good Company.*

Talk. With a very good will, will I be your Companion.

Faith. *Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.* Faithful and Talkative enter discourse.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time (as they are in their travels) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me. Talkatives dislike of

Faith. *That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?* bad discourse-

H

Talk.

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Talk. I like you wonderful well, for your saying is full of conviction ; and I will add, What thing so pleasant, and what so profitable, as to talk of the things of God ?

What things so pleasant ? (that is, if a man hath any delight in things that are wonderful) for instance : If a man doth delight to talk of the History or the Myſtery of things, or if a man doth love to talk of Miracles, Wonders or Signs, where ſhall he find things Recorded ſo delightful, and ſo ſweetly penned, as in the holy Scripture ?

Faith. *That's true: but to be profited by ſuch things in our talk, ſhould be that which we deſign.*

Talk. That it is that I ſaid: for to talk of ſuch things is moſt profitable, for by ſo doing, a Man may get knowledge of many things, as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particularly, By this a man may learn the neceſſity of the New-birth, the inſufficiency of our works, the need of Chriſts righteousneſs, &c.

Talkatives fine-
discourſe.

Befides, by this a man may learn by *talk*, what it is to repent, to believe,

to

to pray, to suffer, or the like : by this also a Man may learn what are the great promises & consolations of the Gospel, to his own comfort. Further, by this a Man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of Grace in their Soul, in order to eternal life : but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, Heavenly knowledge of these, is the gift of God; no man attaineth to them by humane industry, or only by the talk of them.*

Talk. All this I know very well, for a man can receive nothing except it be given him from Heaven; all is of Grace, not of works : I could give you an hundred Scriptures for the confirmation of this.

*O brave
Talkative*

Faith. *Well then, said Faithful, what is that one thing, that we shall at this time found our discourse upon?*

H 2

Talk.

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O brave *Talk.* What you will: I will talk of
Talkative. things Heavenly, or things Earthly ;
 things Moral, or things Evangelical ;
 things Sacred, or things Prophanes ;
 things past, or things to come ; things
 forraign, or things at home ; things
 more Essential, or things Circum-
 stantial : provided that all be done to
 our profit.

Faithful *Faith.* Now did *Faithful* begin to
beguiled by wonder; *and stepping to* *Christian,* (*for*
Talkative. *he walked all this while by himself,*) *he*
said to him, (*but softly*) *What a brave*
Companion have we got ! Surely this
man will make a very excellent Pil-
grim.

Christian *Cbr:* At this *Christian* modestly
makes a smiled, and said, This man with whom
discovery you are so taken, will beguile with
of Talka- this tongue of his, twenty of them
tive, tell- that know him not.
ing Faith-
ful who he
was. *Faith:* *Do you know him then ?*

Cbr. Know him ! Yes, better then
 he knows himself.

Faith. *Pray what is he ?*

Cbr. His name is *Talkative*, he
 dwelleth in our Town; I wonder that
 you should be a stranger to him,
 only I consider that our Town is
 large.

Faith.

Faith. *Whose Son is he? And where-
about doth he dwell?*

Cbr. He is the Son of one *Saywell*,
he dwelt in *Prating-row*; and he is
known of all that are acquainted
with him, by the name of *Talkative*
in *Prating-row*: and notwithstand-
ing his fine tongue, he is but a sorry
fellow.

Faith. *Well, he seems to be a very
pretty man.*

Cbr. That is, to them that have
not through acquaintance with him,
for he is best abroad, near home he is
ugly enough: your saying, That he
is a *pretty man*, brings to my mind
what I have observed in the work of
the Painter, whose Pictures shews
best at a distance; but very near,
more unpleasing.

Faith. *But I am ready to think you
do but jest, because you smiled.*

Cbr. God-forbid that I should *jest*,
(though I smiled) in this matter, or
that I should accuse any falsely; I
will give you a further discovery of
him: This man is for any company,
and for any *talk*; as he *talketh now*
with you, so will he *talk* when he is
on the *Ale-bench*: and the more

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drink he hath in his crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath, lieth in his *tongue*, and his Religion is to make a noise *there-with*.

Faith. *Say you so! Then I am in this man greatly deceived.*

Mat 23.

1 Cor. 4.
20.

Talkative
talks, but
does not.

*His house
is empty of
Religion.*

*He is a
stain to
Religion.*

Rom. 2
24, 25.

Chr. Deceived! you may be sure of it. Remember the Proverb, *They say and do not: but the Kingdom of God is not in word, but in power.* He *talketh* of Prayer, of Repentance, of Faith, and of the New birth: but he knows but only to *talk* of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour.* There is there, neither Prayer, nor sign of Repentance for sin: Yea, the bruit in his kind serves God far better than he. He is the very stain, reproach, and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common
People

People that know him, *A Saint abroad, and a Devil at home*: His poor Family finds it so, he is such a *churl*, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say 'tis better to deal with a Turk than with him, for fairer dealing they shall have at their hands. This *Talkative*, if it be possible, will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he findeth in any of them a *foolish timorousnes* (for so he calls the first appearance of a tender conscience) he calls them fools and block-heads; and by no means will imploy them in much, or speak to their commendations before others. For my part I am of opinion, that he has by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruine of many more.

Faith. *Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like a Christian you make your reports*

H 4 of

The proverb that goes of him

Men shun to deal with him.

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of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did: Yea, had he received this report at *their* hands only that are enemies to Religion, I should have thought it had been a slander: (A Lot that often falls from bad mens mouths upon good mens Names and Professions:) But all these things, yea and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him *Brother* nor *Friend*; the very naming of him among them, makes them blush, if they know him.

Fa. Well, I see that Saying and Doing are two things, and hereafter I shall better observe this distinction.

The Car-
kafs of Re-
ligion.

Chr. They are two things indeed, and are as diverse as are the Soul and the Body: For as the Body without the Soul, is but a dead Car-kafs; so, *Saying*, if it be alone, is but a dead Car-kafs also. The Soul of Religion is the practick part: *Pure Reli-*

ion

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gion and undefiled, before God and the Father, is this, To visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the World. James 1. 27. *see ver. 22, 23, 24, 25, 26.*

This *Talkative* is not aware of, he thinks that *bearing* and *saying* will make a good Christian, and thus he deceiveth his own soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure our selves, that at the day of Doom, men shall be judged according to their fruits. It will not be said then, *Did you believe?* but, *See Mat. 13. and ch. 25.* were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the World is compared to our Harvest, and you know men at Harvest regard nothing but Fruit. Not that any thing can be accepted that is not of Faith: But I speak this, to shew you how insignificant the profession of *Talkative* will be at that day.

Fa. *This brings to my mind that of Moses, by which he describeth the beast that is clean. He is such an one that parteth the Hoof, and cheweth the Cud: Not that parteth the Hoof only, or that cheweth* Levit. 11. Deut. 14.

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Faithful
convinced
of the bad-
ness of Tal-
kative.

cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth Talkative; he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the Hoof, he parteth not with the way of sinners; but as the Hare, retaineth the foot of a Dog, or Bear, and therefore he is unclean.

Cbr. You have spoken, for ought: I know, the true Gospel sense of those Texts, and I will add an other thing.

1. Cor. 13. *Paul* calleth some men, yea and
1, 2, 3. *ch.* those great Talkers too, sounding
14. 7. Brass, and Tinckling Cymbals; that
Talkative *like* is, as he Expounds them in another
to things place, *Things without life, giving sound.*
that sound Things without life, that is, without
without the true Faith and Grace of the Go-
life. spel; and consequently, things that
shall never be placed in the Kingdom
of Heaven among those that are the
Children of life: Though their *sound*
by their *talk*, be as if it were the
Tongue or voice of an Angel.

Fait. Well, I was not so fond of his company at first, but I am sick of it now. What shall we do to be rid of him?

Cbr.

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Cbr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your Company too, except God shall touch his heart and turn it.

Fait. *What would you have me to do?*

Cbr. Why, go to him, and enter into some serious discourse about *the power of Religion*: And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House or Conversation.

Fait. Then *Faithful* stept forward again, and said to *Talkative*: *Come, what cheer? how is it now?*

Talk. Thank you, Well. I thought we should have had a great deal of *Talk* by this time.

Fait. *Well, if you will, we will fall to it now; and since you left it with me to state the question, let be this: How doth the saving grace of God discover it self, when it is in the heart of man?*

Talk. I perceive then that our talk must be *about the power of things*; Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, *Where the Grace of God is in the heart,* Talkative false discover you a work of *grac*
it

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it causeth there a great out-cry against
it. Secondly ———

Fait. *Nay bold, let us consider of one at once: I think you should rather say, It shows it self by inclining the Soul to abhor its sin.*

Talk. Why, what difference is there between crying out against, and abhorring of sin?

To cry out against sin, no sign of Grace.

Fait. *Oh! a great deal; a man may cry out against sin, of policy; but he cannot abhor it, but by vertue of a Godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, and house, and conversation. Josephs Mistris cried out with aloud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against her Child in her lap, when she calleth it Slut and naughty Girl, and then falls to hugging and kissing it.*

Talk. You lie at the catch, I perceive.

Fait. *No, not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery*

covery of a work of grace in the heart?

Talk. Great knowledge of Gospel Mysteries.

Fait. *This signe should have been first, but first or last, it is also false; for, Knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, Do you know all these things? And the Disciples had answered, Yes: He addeth, Blessed are ye if ye do them. He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attained with doing: He that knoweth his Masters will, and doth it not. A man may know like an Angel, and yet be no Christian; therefore your sign is not true. Indeed to know, is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught: There is therefore knowledge, and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a*

Great

knowledge

no sign of

grace

1 Cor. 13.

Knowledge

and know-

ledge.

man

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man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content. Give me understanding, and I shall keep thy Law, yea I shall observe it with my whole heart, Psal. 119. 34.

True know-
ledge at-
tended
with en-
deavours.

Talk. You lie at the catch again, this is not for edification.

Fait. *Well, if you please propound another sign how this work of grace discovereth it self where it is.*

Talk. Not I, for I see we shall not agree.

Fait. *Well, if you will not, will you give me leave to do it?*

Talk. You may use your Liberty.

Fait. *A work of grace in the soul discovereth it self, either to him that hath signs of grace it, or to standers by.*

Joh. 16. 8.

Rom. 7. 24.

Joh. 16. 9.

Mar. 16. 16

Pf. 38. 18.

Jer. 31. 19.

Gal. 2. 15.

Act 4. 12.

Mat. 5. 6.

Rev. 21. 6.

To him that hath it, thus. It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the absolute

solite necessity of closing with him for life, at the which he findeth hungrings and thirstings after him, to which hungrings, &c. the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason, makes his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound Judgement, before he can with steddiness conclude that this is a work of Grace.

To others it is thus discovered.

1. By an experimental confession of his Faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness, (if he hath a Family) and by Conversation-holiness in the world: which in the general teacheth him, inwardly to abhor his Sin, and himself for that in secret, to suppress it in his Family, and to promote holiness in the World;

not

Ro. 10. 10.

Phi. 1. 27.

Mat. 5. 9.

Jo. 24. 15.

Pf. 50. 23.

Job. 42.

5. 6.

Ezek. 29.

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not by talk only, as an Hypocrite or Talkative Person may do: but by a practical Subjection in Faith, and Love, to the power of the word: And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.

Another good sign of Grace. *Talk.* Nay, my part is not now to object, but to hear, let me therefore have your second question.

Faith. It is this, Do you experience the first part of this description of it? and doth your life and conversation testify the same? or standeth your Religion in Word or in Tongue, and not in Deed and Truth? pray, if you incline to answer me in this, say no more then you know the God above will say Amen to; and also, nothing but what your Conscience can justify you in. For, not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus, and thus, when my Conversation, and all my Neighbours tell me, I lye, is great wickedness.

Talkative not pleased with Faithfuls question.

Talk. Then *Talkative* at first began to blush, but recovering himself,

Thus

Thus he replied, You come now to Experience, to Conscience, and God: and to appeals to him for justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a *Catechizer*; and, though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me, why you ask me such questions?

Faith. *Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in talk, and that your Conversion gives this your Mouth-profession, the lye. They say You are a spot among Christians, and that Religion fareth the worse for your ungodly conversation, that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your Religion, and an Ale-House, and Covetousness, and uncleanness, and swearing, and lying, and vain Company-keeping, &c. will stand together.*

Thereasons why Faithful put to him that question. Faithful plain dealing to Talkative.

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gether. *The proverb is true of you, which is said of a Whore; to wit That she is a shame to all Women; so you are ashamè to all Professors.*

Talkative
flings a-
way from
Faithful. *Talk. Since you are ready to take up reports, and to judge so rashly as you do; I cannot but conclude you are some peevish, or melancholly Man, not fit to be discoursed with, and so adieu.*

A good riddance. *Chr. Then came up Christian, and said to his Brother, I told you how it would happen, your words and his lusts could not agree; he had rather leave your company, then reform his life: but he is gone as I said, let him go; the loss is no mans but his own, he has saved us the trouble of going from him; for he continuing, as I suppose he will do, as he is, he would have been but a blot in our Company: besides, the Apostle says, From such withdraw thy self.*

Faith. But I am glad we had this little discourse with him, it may hap-penthat he willthink of it again; how-ever, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plain-ly

ly to him as you did, there is but little of this faithful dealing with men now a days; and that makes Religion so stink in the nostrills of many, as it doth: for they are these *Talkative* Fools, whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the Fellowship of the Godly) do stumble the World, blemish Christianity, and grieve the Sincere. I wish that all Men would deal with such, as you have done, then should they either be made more conformable to Religion, or the company of Saints would be too hot for them.

*How Talkative at first lifts up his
Plumes!*

*How bravely doth he speak! how he pre-
sumes*

*To drive down all before him! but so
soon*

*As Faithful talks of Heart work, like
the Moon*

*That's past the full, into the wain he
goes;*

*And so will all, but he that Heart work
knows.*

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Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise, no doubt, have been tedious to them: for now they went through a Wilderness.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*; and at the Town there is a *Fair* kept, called *Vanity-Fair*: It is kept all the Year long, it beareth the name of *Vanity-Fair*, because the Town where tis kept, is *lighter then* *Vanity*; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is vanity*.

Ifa. 40. 17
Eccl. 1.
chap. 2 11
17.

This Fair is no new erected business, but a thing of Ancient standing; I will shew you the original of it.

Almost five thousand years ago, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through *this* *Town*

The Antiquity of this Fair.

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Town of Vanity, they contrived here to set up a Fair; a Fair wherein should be sold of *all sorts of Vanity*, and that it should last all the year long. Therefore at *this Fair* are all such Merchandize sold, As Houses, ^{*The Mer-*} Lands, Trades, Places, Honours, ^{*chandizee of*} Preferments, Titles, Countreys, King- ^{*this Fair.*} doms, Lufts, Pleasures and Delights of all sorts, as Whores, Bauds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not.

And moreover, at this Fair there is at all times to be seen Juglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of all sorts.

Here are to be seen, and that for nothing, Thefts, Murders, Adultries, False-swearers, and that of a blood-red colour.

And as in others fairs of less moment, there are the several Rows and Streets, under their proper names, where such and such Wares are vended: So here likewise, you have the proper Places, Rows, Streets, (*viz.* Countreys and Kingdoms,) where the Wares of this Fair are

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The Streets soonest to be found: Here is the *British* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *fairs* some one Commodity is as the chief of all the *fair*, so the Ware of *Rome* and her Merchandize is greatly promoted in *this fair*: Only our *English* Nation, with some others, have taken a dislike thereat.

1 Cor. 5 10. Now, as I said, the way to the *Christ-went* Cœlestial City lyes just thorow *this* *Town*, where this lusty Fair is kept; and he that will go to the City, and yet not go thorow this Town, *must* needs *go out of the World*. The Prince of Princes himself, when here, went through *this Town* to his own Countrey, and that upon a *Fair-day too*:
Mat. 4 8. Yea, and as I think, it was *Beel-*
Luke 4, 5. *zebub* the chief Lord of this *Fair*,
6, 7. that invited him to buy of his *Vanities*; yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went thorow the *Town*. Yea, because he was such a person of Honour, *Beelzebub* had him from *Street* to *Street*, and shewed him all the Kingdoms of
the

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the World in a little time, that he might, if possible, allure that Blessed One, to *cheapen* and *buy* some of his *Vanities*. But he had no mind to the Merchandize, and therefore left the *Town*, without laying out so much as one Farthing upon these *Vanities*. This *Fair* therefore is an Ancient thing, of long standing, and a very great *Fair*.

Christ bought nothing in this fair

Now these Pilgrims, as I said, must needs go thorow this *fair*: Well, so they did; but behold, even as they entred into the *fair*, all the people in the *fair* were moved, and the *Town* it self as it were in a *Hubbub* about them; and that for several reasons: For,

The Pilgrims enter the fair
The fair in a hubbub about them.

First, The Pilgrims were cloathed with such kind of Raiment, as was diverse from the Raiment of any that Traded in that *fair*. The people therefore of the *fair* made a great gazing upon them: Some said they were Fools, some they were Bedlams, and some they are Outlandish-men.

The first cause of the hubbub.

Secondly, And as they wondred at their Apparel, so they did likewise at their Speech, for few could understand what they said; they naturally spoke the Language of *Canaan*

1 Cor. 2. 7, 8.
2d. Cause of the hubbub.

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but they that kept the *fair*, were the men of this World: So that from one end of the *fair* to the other, they seemed *Barbarians* each to the other.

Thirdly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not, so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*; and look upwards, signifying that their Trade and Traffick was in Heaven.

Pfal. 119.
37.

Phil. 3. 19
20.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? but they, looking gravely upon him, said, *We buy the Truth*. At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub and great stir in the *fair*, in so much that all order was confounded. Now was word presently brought to the *great one* of the *fair*, who quickly came down, and deputed some of his

*They are
mocked.*

*The fair in
a hubbub.*

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his most trusty friends to take these men into examination, about whom the *fair* was almost overturned. So

They are examined.

the men were brought to examination; and they that sat upon them, asked them whence they came, whether they went, and what they did there in such an unusual Garb? The men told them, that they were Pilgrims and Strangers in the World, and that they were going to their own Countrey, which was the Heavenly *Jerusalem*; and that they had given none occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let them in their Journey. Except it was, for that, when one asked them what they would buy, they said they would

They tell who they are and whence they came.

buy the Truth. But they that were appointed to examine them, did not believe them to be any other then

They are not believed.

Bedlams and Mad, or else such as came to put all things into a confusion in the *fair*. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a Spectacle to all the men of the *fair*. There therefore they lay for some

They are put in the Cage.

time,

*Their be-
haviour in
the Cage.*

*The men of
the fair do
fall out a-
mong them-
selves a-
bout these
two men.*

time, and were made the objects of any mans sport, or malice, or revenge. The great one of the *fair* laughing still at all that besel them. But the men being patient, and not rendering railing for railing, but contrarywise blessing, and giving good words for bad, and kindness for injuries done: Some men in the *fair* that were more observing, and less prejudiced then the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, That for ought they could see, the men were quiet, and sober, and intended no body any harm; and that there were many that Traded in their *fair*, that were more worthy to be put into the Cage, yea, and Pillory too, then were the men that they had abused. Thus, after divers words had passed on both sides, (the men themselves behaving themselves all the while very wisely and

and soberly before them,) they fell to some Blows, and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the *fair*. So they beat them pitifully, and hanged Irons upon them, and led them in Chaines, up and down the *fair*, for an example and a terror to others, lest any should further speak in their behalf, or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the *fair*. This put the other party yet into a greater rage, infomuch that they concluded the death of these two men. Wherefore they threatned that the Cage nor Irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the *fair*.

They are made the Authors of this disturbance.

They are led up and down the fair in Chaines for a terror to others.

Some of the men of the fair won to them.

Their adversaries resolve to kill them.

Then were they remanded to the Cage again until further order should
be

They are
again put
into the
Cage and
after
brought to
Tryal.

taken with them. So they put them in, and made their feet fast in the Stocks. Then a convenient time being appointed, they brought them forth to their Tryal in order to their Condemnation. When the time was come, they were brought before their Enemies and arraigned; the Judge's name was Lord *Hategood*. Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.

Their Indictment.

That they were enemies to, and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous opinions, in contempt of the Law of their Prince.

Faithfuls
answer for
himself.

Then *Faithful* began to answer, That he had only set himself against that which had set it self against him that is higher then the highest. And said he, As for disturbance, I make none, being my self a man of Peace; the Party that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is
Beelzebub

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Beelzebub, the Enemy of our Lord, I defie him and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition*, and *Picktbank*. They was then asked, If they knew the Prisoner at the Bar? and what they had to say for their Lord the King against him.

Then stood forth *Envy*, and said to this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, That he is —

Judge. Hold, give him his Oath; So they sware him. Then he said, My Lord, This man, notwithstanding his plausible name, is one of the vilest men in our Countrey; He neither regardeth Prince nor People, Law nor Custom: but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principles of Faith and Holiness. And in particular, I heard him once my self affirm, *That Christianity*

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stianity, and the Customs of our Town of Vanity, were Diametrically opposite, and could not be reconciled. By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judg. Then did the Judge say to him, Hast thou any more to say?

Env. My Lord I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather then any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition*, and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they sware him, so he began.

Super. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; However this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this *Town*; for then talking with him, I heard him say,
That

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That our Religion was naught, and such by which a man could by no means please God : which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, *two wit*, That we still do worship in vain, are yet in our Sins, and finally shall be damned ; and this is that which I have to say.

Then was *Picktbank* sworn, and bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Beelzebub*, and hath spoke contemptibly of his honourable Friends, whose names are the Lord *Oldman*, the Lord *Carnal delight*, the Lord *Luxurious*, the Lord *Desire of Vain-glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility ; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noble Men should have any longer a being in this Town.

Pick.

thanks
Testimony.

*Sins are all
Lords and
Great ones.*

Besides,

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Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villian, with many other such like vilifying terms, by which he hath bespattered most of the Gentry of our Town. When this *Picketbank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

Faithfuls
defence of
himself.

Faith. *May I speak a few words in my own defence?*

Judg. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou hast to say.

Faith. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, *That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity.* If I have said a miss in this, convince me of my errour, and I am ready here before you to make my recantation.

2. As

2. As to the second, to wit, Mr. *Superstition*, and his charge against me, I said only this, *That in the worship of God there is required a divine Faith; but there can be no divine Faith, without a divine Revelation of the will of God: therefore whatever is thrust into the worship of God, that is not agreeable to a divine Revelation, cannot be done but by an humane Faith, which Faith will not profit to Eternal life.*

3. As to what Mr. *Picktbank* hath said, I say, (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the Rablement his Attendants, by this Gentlemen named, are more fit for a being in Hell, then in this Town and Countrey; *and so the Lord have mercy upon me.*

Then the Judge called to the Jury (who all this while stood by, to hear and observe) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breasts to hang him,

*The Judge
his speech
to the Ju
ry.*

The Pilgrims Progress.

or save his life. But yet I think meet to instruct you into our Law.

- There was an Act made in the days
 Exod. 1. of *Pbaraob* the Great, Servant to our Prince, That lest those of a contrary Religion should multiply and grow, too strong for him, their Males should be thrown into the River. There was also an Act made in the days of *Nebuchadnezzar* the Great, another of his Servants, That whoever would not fall down and worship his golden Image, should be thrown into a fiery Furnace. There was also an
 Dan. 3. Act made in the days of *Darius*, That who so, for some time, called upon any God but his, should be cast into the Lions Den. Now the substance of these Laws this Rebel has broken, not only in thought (which is not to be born) but also in word and deed; which must therefore needs be intolerable.
 Dan. 6.

For that of *Pbaraob*, his Law was made upon a supposition, to prevent mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death. Then

Then went the Jury out, whose names were, Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*, who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first Mr. *Blind-man*, the foreman, said, *I see clearly that this man is an Heretick*. Then said Mr. *No-good*, *Away with such a fellow from the Earth*. Ay, said Mr. *Malice*, *for I hate the very looks of him*. Then said Mr. *Love-lust*, *I could never indure him*. Nor I, said Mr. *Live-loose*, *for he would alwayes be condemning my way*. Hang him, hang him, said Mr. *Heady*. A sorry Scrub, said Mr. *High-mind*. My heart riseth against him, said Mr. *Enmity*. He is a Rogue, said Mr. *Lyar*. Hanging is too good for him, said Mr. *Cruelty*. Lets dispatch him out of the way, said Mr. *Hate-light*. Then said Mr. *Implacable*, *Might I have all the World given me, I could not be reconciled to him, therefore let us forthwith bring him in*

The cruel
death of
Faithful.

guilty of death: And so they did, therefore he was presently Condemned, To be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanced his flesh with Knives; after that, they Stoned him with Stones, then prickt him with their Swords, and last of all they burned him to Ashes at the Stake. Thus came *Faithful* to his end. Now, I saw that there stood behind the multitude, a Chariot and a couple of Horses, waiting for *Faithful*, who (so soon as his adversaries had dispatched him) was taken up into it, and straight-way was carried up through the Clouds, with sound of Trumpet, the nearest way to the Cœlestial Gate.

Christian
is still a-
live.

But as for *Christian*, he had some respite, and was remanded back to prison, so he there remained for a space: But he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way. *Well*

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Well, Faithful, thou hast faithfully profest
Unto thy Lord: with him thou shalt be
blest;

When Faithless ones, with all their
vain delights,

Are crying out under their hellish plights
Sing, Faithful, sing; and let thy name
survive,

For though they kill'd thee, thou art yet
alive.

Now I saw in my Dream, that
Christian went not forth alone, for
there was one whose name was *Hope- Christian*
ful, (being made so by the beholding *has ano-*
of *Christian* and *Faithful* in their *ther Com-*
words and behaviour, in their suffer- *panion.*
ings at the *fair*) who joyned himself
unto him, and entering into a bro-
therly covenant, told him that he
would be his Companion. Thus one
died to make Testimony to the Truth,
and another rises out of his Ashes to
be a Companion with *Christian*. This
Hopeful also told *Christian*, that there
were many more of the men in the
fair that would take their time and
follow after. *There is
more of the
men of the
fair will
follow*

So I saw that quickly after they
were got out of the *fair*, they over-

K 3 took

*They over-
take By-
ends.*

took one that was going before them, whose name was *By-ends*; so they said to him, What Countrey-man, Sir? and how far go you this way? He told them, That he came from the Town of *Fair-speech*, and he was going to the Cœlestial City, (but told them not his name.)

From Fair-speech, said Christian; is there any that be good live there?

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray Sir, what may I call you?

*By-ends
loth to tell
his name.*

By-ends. I am a Stranger to you, and you to me; if you be going this way, I shall be glad of your Company; if not, I must be content.

Chr. *This Town of Fair-speech, I have heard of it, and, as I remember, they say its a Wealthy place.*

Byends. Yes, I will assure you that it is, and I have very many Rich Kindred there.

Chr. Pray who are your Kindred there, if a man may be so bold?

By-ends. To tell you Truth, I am a Gentleman of good Quality; yet my Great Grand-father was but a Water-man, looking one way, and Rowing another; and I got most of my Estate by the same occupation.

Chr.

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Chr. *Are you a Married man?*

By-ends. Yes, and my Wife is a *The wife and Kindred of* very Virtuouse woman, the Daughter of a Virtuouse woman: She was my Lady *Fainings* Daughter, therefore she came of a very Honourable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ *Where By-ends differs from others in Religion.* in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide. Secondly, we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines, and the people applaud it.

Then *Christian* slept a little a tofide to his Fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knave in our Company, as dwelleth in all these parts. Then said *Hopeful*, *Ask him, methinks he should not be ashamed of his name.* So *Christian* came up with him again, and said, Sir, you talk as if you knew something more then all

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the World doth, and if I take not my markamifs, I deem I have half a guefs of you: Is not your name Mr. *By-ends* of *Fair-fpeech*?

By-ends. That is not my name, but indeed it is a Nick-name that is given me by fome that cannot abide me, and I muft be content to bear it as a reproach, as other good men have born theirs before me.

Chr. *But did you never give an occasion to men to call you by this name?*

How By-ends got his name.

By-ends. Never, never! The worft that ever I did to give them an occasion to give me this name, was, That I had alwayes the luck to jump in my Judgement with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus caft upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. *I thought indeed that you was the man that I had heard of, and to tell you what I think, I fear this name belongs to you more properly then you are willing we should think it doth.*

By-ends. Well, If you will thus imagine, I cannot help it. You fhall find me

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me a fair Company-keeper, if you will still admit me your associate.

*He desires
to keep
Company
with Chri-
stian.*

Chr. *If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when bewalketh the Streets with applause.*

By-ends. You must not impose, nor Lord it over my Faith; leave me to my liberty, and let me go with you.

Chr. *Not a step further, unless you will do in what I propound, as we.*

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, untill some overtake me that will be glad of my Company.

Then *Christian* and *Hopeful* went him, and went till they came at a delicate Plain, called *Ease*, where they went with much content; but that plain was but *narrow*, so they were quickly got over it. Now at the further side of that plain, was a little Hill called *Lucre*, and in that Hill

*The ease
that Pil-
grims have
is but little
in this life.
Lucre Hill
a danger-
ous Hill.*

The Pilgrims Progress.

a *Silver-Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see, but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Then I saw in my Dream, that a little off the road, over against the *Silver-Mine*, stood *Demas*, (*Gentleman-like*,) to call to Passengers to come and see: Who said to *Christian* and his Fellow; Ho, turn aside hither, and I will shew you a thing

Chr. *What thing so deserving, as to turn us out of the way?*

De. Here is a *Silver-Mine*, and some digging in it for Treasure; if you will come, with a little paines, you may richly provide for yourselves.

Hopeful Then said *Hopeful*, *Let us go see.*

Chr. Not I, said *Christian*; I have heard of this place before now, and how many have there been slain; and besides, that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then *Christian*

Hopeful
tempted to
go, but
Christian
bolds him
back.

stian

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stian called to *Demas*, saying, *Is not the place dangerous? hath it not bin-* Hos. 4. 18
dred many in their Pilgrimage?

De. Not very dangerous, except to those that are careles: but withal, he *blushed* as he spake.

Cbr. Then said *Christian* to *Hopeful*, Let us not stir a step, but still keep on our way.

Hope. *I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.*

Cbr. No doubt, thereof, for his principles lead him that way, and a hundred to one but he dies there.

De. Then *Demas* called again, saying, But will you not come over and see?

Cbr. Then *Christian* roundly answered, saying, *Demas*, Thou art an Enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties Judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof; and will there put us to shame,

Christian
roundeth
up Demas
2 Tim. 4

10.

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shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? is it not it by the which I have called thee?

Ce. Yes, my name is *Demas*, I am the son of *Abraham*.

Chr. I know you, *Gebazi* was your Great-Grandfather, and *Judas* your Father, and you have trod their steps. It is but a develish prank that thou usest: Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By this time *By-ends* was come again within sight, and he at the first beck went over to *Demas*. Now whether he fell into the Pit, by looking over the brink thereof; or whether he went down to dig, or whether he was smothered in the bottom, by the damps that commonly arise, of these

2 Kings
5. 10.
Mat. 26.
14, 15.
chap. 27.
1, 2, 3, 4, 5.

By-ends
goes over
to Demas.

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these things I am not certain : But this I observed, that he never was seen again in the way.

*By-ends and Silver-Demas both agree ;
(One calls, the other runs, that he may
be,*

*A sharer in his Lucre : so these two
Take up in this world, and no fur-
ther go.*

I saw then , that they went on their way to a pleasant River, which *A River*
David the King called the River of *Pl. 65. 9.*
God ; but John, The River of the water *Rev. 22.*
of life: Now their way lay just upon *Ezek. 47.*
the bank of the River : here there-
fore *Christian* and his Companion
walked with great delight ; They
drank also of the water of the River,
which was pleasant and enlivening to
their weary Spirits : besides, on the
banks of this River on either side
were *green Trees*, that bore all manner
of Fruit ; and the leaves of the Trees
were good for Medicine ; with the
Fruit of these Trees they were also
much delighted ; and the leaves they
eat to prevent Surfeits, and other
Diseases that are incident to those
that

*Trees by
the River.
The Fruit
and leaves
of the Trees.*

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*A Meadow
in which
they lie
down to
sleep.
Pl. 22.
Isa. 14. 30.*

that heat their blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lilies; And it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River: and then lay down again to sleep. Thus they did several days and nights.

*Behold ye how these Christal streams do
glide
(To comfort Pilgrims) by the High-
way side;
The Meaâows green, besides their fra-
grant smell,
Yield dainties for them: And he that can
tell
What pleasant Fruit, yea Leaves, these
Trees do yield,
Will soon sell all, that he may buy this
Field.*

So when they were disposed to go on (for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now I beheld in my Dream, that they

they had not journied far, but the River and the way, for a time parted. At which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels; *So the soul of the Pilgrims was much discouraged, because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road, a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-Path-Meadow*. Then said *Christian* to his fellow, If this *Meadow* lieth along by our way side, lets go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish said *Christian*, here is the easiest going; come good *Hopeful*, and lets us go over.

Hop. *But how if this Path should lead us out of the way?*

Chr. That's not like, said the other; look, doth it not go along by the way side? So *Hopeful*, being persuaded by his fellow, went after him

Numb.

21. 4.

By-Path-Meadow. One temptation does make way for another

Strong Christians may lead weak ones out of the way.

over

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over the Stile. When they were gone over, and were got into the Path, they found it very easie for their feet; and withal, they looking before them, espied a Man walking as they did, (and his name was *Vain-confidence*) so they called after him, and asked him whither that way led? he said, To the Cœlestial Gate. Look, said *Christian*, did not I tell you so? by this you may see we are right: so they followed, and he went before them. But behold the night came on, and it grew very dark, so that they that were behind, lost the sight of him that went before.

Isa. 9. 16.
A Pit to
catch the
vain glo-
rious in.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds, to catch *vain-glorious* fools withall; and was dashed in pieces with his fall.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow
silent

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silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

*Reasoning
between
Christian
and Hope-
ful*

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

Chr. Who could have thought that this path should have led us out of the way?

Hope. *I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older then I.*

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

*Christians
repentance
for leading
of his Bro-
out of the
way.*

Hope. *Be comforted my Brother for I forgive thee; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a merciful Brother: But we must not stand thus, let's try to go back again.

Hope. *But good Brother let me go before.*

Chr. No, if you please, let me go first; that if there be any danger, I

L may

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may be first therein, because by my means we are both gone out of the way.

Hope. *No, said Hopeful, you shall not go first, for your mind being troubled, may lead you out of the way again.* Then for their encouragement, they heard the voice of one saying, *Let thine heart be towards the High-*

Jer. 31. 21.
They are in danger of drowning as they go back.

way, even the way that thou wentest, turn again: But by this time the Waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, then going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

They sleep in the grounds of Giant Despair.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle*, called *Doubting Castle*, the owner whereof was
Giant

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Giant Despair, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger then they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men: Here then they lay, from *Wednesday* morning till *Saturday* night, without one bit of bread, or drop of drink, or any light, or any to ask how they did. They were therefore here in evil case, and were far from friends and acquaintance. Now in this place,

He finds them in his ground, and carries them to Doubting Castle.

The Grievousness of their Imprisonment

Pf. 88. 18.

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Christian had double sorrow, because 'twas through his unadvised haste that they were brought into this distress.

Well, on *Saturday* about midnight they began to *pray*, and continued in Prayer till almost break of day.

Now a little before it was day, good *Christian*, as one half amazed, brake out in this passionate Speech, *What a fool, quoth he, am I thus to*

*A Key in
Christians,
bosom cal-
led Pro-
mise, opens
any Lock
in Doubt-
ing Castle.*

lie in a stinking Dungeon, when I may as well walk at liberty? I have a Key in my bosom, called *Promise*, that will, I am persuaded, open any Lock in *Doubting Castle*. Then said *Hopeful*, That's good News; good Brother pluck it out of thy bosom and try: Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door that leads into the *Castle yard*, and with his Key opened the door also. After he went to the *Iron Gate*, for that must be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thrust open the Gate

to

to make their escape with speed, but that Gate, as it opened, made such a creaking, that it waked *Giant Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, so that he could by no means go after them. Then they went on, and came to the Kings high way again, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair*. So they consented to erect there a Pillar, and to engrave upon the side thereof, *Over this Stile is the Way to Doubting-Castle, which is kept by Giant Despair who, despiseth the King of the Cælestial Country, and seeks to destroy his holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

*Out of the way we went, and then we
found
What 'twas to tread upon forbidden
ground:*

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And let them that come after have a
 care,
 Lest heedlessness makes them, as we, to
 fare:
 Lest they, for trespassing, his prisoners
 are,
 Whose Castle's Doubting, and whose
 name's Despair.

They went then, till they came
 to the delectable Mountains, which
 Mountains belong to the Lord of that
 Hill, of which we have spoken be-
 fore; so they went up to the Moun-
 tains, to behold the Gardens, and
 Orchards, the Vineyards, and Foun-
 tains of water, where also they drank,
 and washed themselves, and did free-
 ly eat of the Vineyards. Now there
 was on the tops of these Mountains,
 Shepherds feeding their flocks, and
 they stood by the high-way side. The
 Pilgrims therefore went to them, and
 leaning upon their staves, (as is com-
 mon with weary Pilgrims, when
 they stand to talk with any by the
 way,) they asked, *Whose delectable
 Mountains are these? and whose be the
 sheep that feed upon them?*

Shep.

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Shep. These Mountains are *Immanuel's Land*, and they are within sight of his City, and the sheep also are his, and he laid down his life for them.

John 10. 11

Chr. *Is this the way to the Celestial City?*

Shep. You are just in your way.

Chr. *How far is it thither?*

Shep. Too far for any, but those that *shall* get thither indeed.

Chr. *Is the way safe, or dangerous?*

Shep. Safe for those for whom it is to be safe, *but transgressors shall fall therein.*

Hof. 14. 3.

Chr. *Is there in this place any relief for Pilgrims that are weary and faint in the way?*

Shep. The Lord of these Mountains hath given us a charge, *Not to be forgetful to entertain strangers:* Therefore the good of the place is even before you.

Heb. 13.
1, 2.

I saw also in my Dream, that when the Shepherds perceived that they were way-fairing men, they also put questions to them, (to which they made answer as in other places,) as, Whence came you? and, How got you into the way? and, By what means

have you so persevered therein? For but few of them that begin to come hither, do shew their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them; and said, *Welcome to the delectable Mountains.*

The Shepherds, I say, whose names were, *Knowledge, Experience, Watchful,* and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to acquaint with us, and yet more to solace yourselves with the good of these delectable Mountains. They told them, That they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my Dream, that in the morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we shew these
Pilgrims

Pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an Hill called *Errour*, which was very steep The Mountain of Errour. on the furthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* lookt down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered; Have you not heard of them that were made to err, by harkening to *Hymeneus*, and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain, *are they*: and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I saw that they had them to the top of another Mountain, and the name of that is *Caution*; and bid them look a far off. Which when they did, they perceived as they thought,

Mount Caution.

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thought, several men walking up and down among the Tombs that were there. And they perceived that the men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *What means this?*

The Shepherds then answered, Did you not see a little below these Mountains a *Stile* that led into a Meadow on the left hand of this way? They answered, Yes, Then said the Shepherds, From that *Stile* there goes a Path that leads directly to *Doubting-Castle*, which is kept by *Giant Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same *Stile*. And because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by *Giant Despair*, and cast into *Doubting-Castle*; where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day;
that

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that the saying of the wise Man might be fulfilled, *He that wandereth* Prov 21.16 *out of the way of understanding, shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked one upon another, with tears gushing out; but yet said nothing to the Shepherds.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought that they heard there a lumbring noise as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian*, *What means this?* The Shepherds told them, saying, this is a By-way to Hell, a way that A by-way to Hell. Hypocrites go in at; namely, such as sell their Birthright, with *Esau*: such as sell their Master, with *Judas*: such as blaspheme the Gospel with *Alexander*: and that lie and dissemble, with *Ananias* and *Saphira* his wife.

Hopeful. Then said *Hopeful* to the Shepherds, *I perceive that these had*

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on them, even every one, a shew of Pilgrimage as we have now; had they not?

Shep. Yes, and held it a long time, too.

Hopef. *How far might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away?*

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need cry to the Strong for strength.*

Shep. Ay, and you will have need to use it when you have it, too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Cœlestial City, if they have skill to look through our Perspective Glafs. The Pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill called *Clear*, and gave them their Glafs to look. Then they essayed to look,
but

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but the remembrance of that last thing that the Shepherds had shewed them, made their hand shake, by means of which impediment, they could not look steddily through the Glafs; yet they thought they saw somthing like the Gate, and also some of the Glory of the place,

*The fruit
of slavish
fear.*

*Thus by the Shepherds, Secrets are
reveal'd,*

*Which from all other men are kept con-
ceal'd:*

*Come to the Shepherds then, if you
would see*

*Things deep, things hid, and that my-
sterious be.*

When they were about to depart, one of the Shepherds gave them a note of the way, Another of them, bid them beware of the flatterer, The third, bid them take heed that they sleep not upon the Inchanted Ground, and the fourth, bid them God speed. So I awoke from my Dream.

And I slept, and Dreamed again, and saw the same two Pilgrims going down the Mountains along the Highway towards the City. Now a little below

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The Countrey of Conceit, out of which came Ignorance below these Mountains, on the left hand, lieth the Countrey of *Conceit*, from which Countrey there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Countrey; and his name was *Ignorance*. So *Christian* asked him, *From what parts he came? and whither he was going?*

Christian and Ignorance hath some talk. *Ign.* Sir, I was born in the Countrey that lieth off there, a little on the left hand; and I am going to the Cœlestial City.

Chr. *But how do you think to get in at the Gate, for you may find some difficulty there.*

Ign. As other good People do, said he

Chr. *But what have you to shew at that Gate, that may cause that the Gate should be opened unto you?*

Ign. I know my Lords will, and I have been a good Liver, I pay every man his own; I Pray, Fast, pay Tithes, and give Alms, and have left my Countrey, for whither I am going.

Chr. *But thou comest not in at the Wicket-*

Wicket-gate, that is at the head of this way, thou camest in hither through that same crooked Lane, and therefore I fear, however thou mayest think of thy self, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Theif and a Robber, instead of admittance into the City.

Ignor. Gentlemen, ye be utter strangers to me, I know you not, be content to follow the Religion of your Countrey, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the World knows that that is a great way off of our Countrey. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Countrey the next way into it.

He saith to every one, that he is a fool.

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful*, whisperingly, *There is more hopes of a fool then of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that*

Pr. 26. 12

Ecc. 10. 3.

How to *that he is a fool.* What, shall we talk
carry it to further with him? or out-go him at
a fool. present? and so leave him to think
of what he hath heard already; and
then stop again for him afterwards,
and see if by degrees we can do any
good of him?

*Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to imbrace, lest he remain
Still Ignorant of what's the chiefest gain.
God saith, Those that no understanding
have,
(Although he made them) them he will
not save.*

Hop. It is not good, I think, to
say all to him at once, let us pass him
by, if you will, and talk to him anon,
even as he is able to bear it.

So they both went on, and Ignorance
he came after. Now when
they had passed him a little way,
they entered into a very dark Lane,
where they met a man whom seven
Devils had bound with seven strong
Cords, and were carrying of him
back *to the door* that they saw in the
side of the Hill. Now good *Christian*
began

Matt. 12.

45. Prov.

5. 22.

began to tremble, and so did *Hopeful* his Companion: Yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the *Town of Apostacy*. But he did not perfectly see his face, for he did hang his head like a Thief that is found: But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription, *Wanton Professor, and damnable Apostate*. Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-Faith*, but a good man, and he dwelt in the *Town of Sincere*. The thing was this; at the entering in of this passage there comes down from *Broad-way-gate* a Lane called *Dead-mans-lane*; so called, because of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now there happened, at that time, to come down that *Lane* from *Broad-way-gate* three Sturdy Rogues, and

The destruction of one Turn-away.

Christian telleth his Companion a story of Little-Faith.

Broadway gate. Deadmans Lane.

M their

their names were *Faint-heart*, *Mis-trust*, and *Guilt*, (three brothers) and they espying *Little-faith* where he was came galloping up with speed: Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came all up to him, and with threatning Language bid him *stand*. At this, *Little-faith* lookt as white as a Clout, and had neither power to *fight* nor *fly*. Then said *Faint-heart*, Deliver thy Purse; but he making no haste to do it, (for he was loth to lose his Money,) *Mis-trust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, thieves. With that, *Guilt* with a great Club that was in his hand, strook *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by: But at last, they hearing that some were upon the Road, and fearing lest it should be one *Great-grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels, and left this good man to shift for him-

Little-
faith *rob-*
bed by
Faint-
heart, *Mis-*
trust and
Guilt.

They got
away his
Silver, and
knockt
him down.

himself. Now after a while, *Little-faith* came to himself, and getting up, made shift to scrabble on his way. This was the story.

Hopef. *But did they take from him all that ever he had?*

Chrif. No: The place where his Jewels were, they never ranfak't, so those he kept still; but as, I was told, the good man was much afflicted for his losf. For the Thieves got most of his spending Money. That which they got not (as I said) were Jewels, also he had a little odd Money left, but scarce enough to bring him to his Journeys end; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell.) But beg, and do what he could, *he went* (as we say) *with many a hungry belly*, the most part of the rest of the way.

Little-faith lost not his best things.

1 Pet. 4. 18.

Little-faith forced to beg in his Journeys end.

Hopef. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cælestial gate?*

Chr. No, they got not that: though thy mist it not through any good cunning of his, for he being

He kept not his best things by his own cunning.
 2 Tim. 1. 14.
 dismayed with their coming upon him, had neither power nor skill to hide any thing; so 'twas more by good Providence then by his Indea-
 vour, that they mist of *that good thing*.

Hopef. *But it must needs be a comfort to him, that they got not this Jewel from him.*

Cbr. It might have been great
 2 Pct. 1. 9. comfort to him, had he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away of his Money: indeed he forgot it a great part of the rest of the Journey; and besides, when at any time, it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hopef. *Alas poor Man! this could not but be a great grief unto him.*

He is pitied by both.

Cbr. Grief! Ay, a grief indeed! would it not a been so to any of us, had we been used as he, to be Robbed and wounded too, and that in a
 strange

strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints. Telling also to all that over-took him, or that he over-took in the way as he went, where he was Robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. But 'tis a wonder that his necessities did not put him upon selling, or pawning some of his Jewels, that he might have wherewith to relieve himself in his Journey.

Chr. Thou talkest like one upon whose head is the Shell to this very day: For what should he pawn them? or to whom should he sell them? In all that Countrey where he was Robbed, his Jewels were not accounted of, nor did he want that relief which could from thence be administered to him; besides, had his Jewels been missing at the Gate of the Cœlestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that

*Christian
snibbeth
his fellow
for unadvan-
sed speak-
ing.*

would have been worse to him than the appearance and villany of ten thousand Thieves.

Heb. 12.
16. *Hope. Why art thou so tart my Brother? Esau sold his Birth-right, and that for a mess of Pottage; and that Birth-right was his greatest Jewel: and if he, why might not Little-Faith do so too?*

A discourse about Esau and Little-Faith.

Cbr. Esau did sell his Birth-right indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that Caytiff did. But you must put a difference betwixt Esau and Little-Faith, and also betwixt their Estates. Esau's Birth-right was Typical, but Little-faith's Jewels were not so. Esau's belly was his God, but Little-faith's belly was not so. Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his Lusts,

Esau was ruled by his lusts.

Gen. 25:
32. *For I am at the point to dye, said he, and what good will this Birth-right do me? But Little-faith, though it was his lot to have but a littlefaith, was by his little faith kept from such extravagancies; and made to see and prize his Jewels more, than to sell them,*

them, as *Esau* did his Birth-right. *Esau never had faith*
 You read not any where that *Esau* had *faith*, no not so much as a *little*:
 Therefore no marvel, if where the flesh only bears sway (as it will in that Man where *no* faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the *Ass*, *Who in her occasions cannot be turned away.* Jer. 2. 24. When their minds are set upon their Lusts, they will have them what ever they cost. But *Little-faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above; Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with Hay? or can you persuade the *Turtle-dove* to live upon Carrion, like the *Crow*?
 Though *faithless* ones, can for carnal Lusts, pawn, or morgage, or sell what they have, and themselves out right to boot; yet they that have *faith*, *saving faith*, though but a *little* of it,

Little-faith could not live upon Esaus Pottage.

A comparison between the Turtle-dove and the Crow.

cannot do so. Here therefore, my Brother, is thy mistake.

Hopef. *I acknowledge it; but yet your severe reflection had almost made me angry*

Cbr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in troden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hopef. *But Christian, These three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on*

the road? *Why did not Little-faith pluck up a great heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.*

Cbr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for *a great heart*, Little-faith had none; and I perceive by thee, my Brother, hadst thou been the Man concerned, thou art but for a brush, and then to yield.

No great heart for God where there is but little faith

And

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And verily, since this is the height of thy Stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

We have more courage when out, then when we are in.

But consider again, they are but Journey-men Thieves, they serve under the King of the Bottomless pit; who, if need be, will come to their aid himself, and his voice is *as the roaring of a Lion*. I my self have been Engaged as this *Little-faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their Master: I would as the saying is, have given my life for a penny; but that, as God would have it, I was cloathed with Armour of proof. Ay, and yet though I was so harnessed, I found it hard work to quit my self like a man; no man can tell what in that Combat attends us, but he that hath been in the Battle himself.

Pfal. 5. 8. Christian tells his own experience in this case.

Hopef. *Well, but they ran you see, when they did but suppose that one Great-Grace was in the way.*

Cbr. True, they often fled, both they and their Master, when *Great-grace*

*The Kings
Champion.*

grace hath but appeared, and no marvel, for he is *the Kings Champion*: But I tro, you will put some difference between *Little-faith* and the *Kings Champion*; all the Kings Subjects are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to think that a little child should handle *Goliab* as *David* did? or that there should be the strength of an *Ox* in a *Wren*? Some are strong, some are weak, some have *great* faith, some have *little*: this man was one of the weak, and therefore he went to the walls

Hopef. *I would it had been Great-grace, for their sakes.*

Chr. If it had been he, he might have had his hands full: For I must tell you, That though *Great-grace* is excellent good at his Weapons, and has and can, so long as he keeps them at Swords point, do well enough with them: yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know what can he do.

Who so looks well upon *Great-graces*

grace's face, shall see those Scars and Cuts there, that shall easily give demonstration of what I say. Yea once I heard he should say, (and that when he was in the Combat) *We despaired even of life*: How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Heman*, and *Hezekiah* too, though Champions in their day, were forced to bestir them, when by these assaulted; and yet, that notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a forry Girle.

Besides, their King is at their Whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: And, of him it is said, *The Sword of him that layeth at him cannot hold the Spear, the Dart, nor the Habergeon; he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flie, Slingstones are turned with him into stubble, Darts are counted*

Job. 41. 21

Levian
thans sur-
dines.

counted

counted as stubble, he laugheth at the shaking of a Spear. What can a man do in this case? 'Tis true, if a man could at every turn have Jobs Horse, and had skill and courage to ride him, he might do notable things. For his neck is clothed with Thunder, he will not be afraid as the Grasshoper, the glory of his Nostrils is terrible, he paweth in the Valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The quiver rattleth against him, the glittering Spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets, Ha, ha; and he smelleth the Battel a far off, the thundring of the Captains, and the shoutings.

The excellent mettle that is in Jobs Horse

Ioh 39. 19

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried. Witness *Peter*, of whom I made

made mention before. He would swagger, Ay he would: He would, as his vain mind prompted him to say, do better, and stand more for his Master, than all men: But who so foiled, and run down by these *Villains*, as he?

When therefore we hear that such Robberies are done on the Kings High-way, two things become us to do; first to go out Harnessed, and to be sure *to take a Shield with us*: For it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill, hath said, *Above all take the Shield of Faith*, Eph. 6. 16 *wherewith ye shall be able to quench all the fiery darts of the wicked.*

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce when in the Valley of the shaddows of death; and *Moses* was rather for dying where he stood, then to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves

'Tis good to have a Convoy.
Ex 33. 15
Psal. 3. 5, 6, 7, 8
Psal. 27. 1, 2, 3

elves against us, but without him,
 Isa 10. 4. *the proud helpers fall under the slain.*

I for my part have been in the fray
 before now, and though (through the
 goodness of him that is best) I am
 as you see alive: yet I cannot boast
 of my manhood. Glad shall I be, if I
 meet with no more such brunts,
 though I fear we are not got beyond
 all danger. However, since the Lion
 and the Bear hath not as yet devour-
 ed me, I hope God will also deli-
 ver us from the next uncircumcised
Philistine.

*Poor Little-faith! Hast been among the
 Thieves!
 Wast robb'd! Remember this, Who so
 believes
 And gets more faith, shall then a Vi-
 ctor be
 Over ten thousand, else scarce over
 three.*

So they went on, and Ignorance fol-
 lowed. They went then till they
 came at a place where they saw a
 way put it self into their way, and
 seemed withal, to lie as straight as
 the way which they should go; and
 here

*A way,
 and a way.*

here they knew not which of the two to take, for both seemed straight before them ; therefore here they stood still to consider. And as they were thinking about the way , behold a man black of flesh, but covered with a very light Robe, came to them and asked them, Why they stood there ? They answered, They were going to the Cœlestial City , but knew not which of these ways to take. Follow me, said the man, it is thither that I am going . So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it ; yet they followed him. But by and by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled that they knew not what to do ; and with that, the *white Robe fell off the black mans back* ; then they saw where they were. Wherefore there they lay crying sometime, for they could not get themselves out.

*Christian
and his
fellow de-
luded.*

*They are
taken in a
Net.*

Chr. Then said *Christian* to his fellow,

They bewail their conditions.

P. 10. 27. 5.

low, Now do I see my self in an error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the Wise man, so we have found it this day: *A man that flattereth his Neighbour, spreadeth a Net for his feet.*

P. 1. 17. 4.
A shining one comes to them with a whip in hand.

Hopef. They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept our selves from the Paths of the destroyer. Here *David* was wiser than wee; for saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the Paths of the destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining One coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, He asked them whence they came? and what they did there? They told him, That they were poor Pilgrims going to *Sion*, but were led out of their way, by a black man, cloathed in white, who bid us, said they, follow him; for he was going thither too. Then said he with the
Whip

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Whip; it is *Flatterer*, a false Apostle, Pro. 29. 5
 that hath transformed himself into an Da. 11. 32.
 Angel of light So he rent the Net 2 Cor. 11.
 and let the men out. Then said he 13, 14.
 to them, Follow me, that I may set
 you in your way again; so he led
 them back to the way, which they
 had left to follow the *Flatterer*. Then
 he asked them, saying, Where did
 you lie the last night? They said with
 the Shepherds upon the delectable
 Mountains. He asked them then, *They are*
 If they had not of them Shepherds *examined*
a note of direction for the way? They *and con-*
 answered, Yes. But did you, said he *victed of*
 when you was at a stand, pluck out *forgetful*
 and read your note? They answered, *ness.*
 No. He asked them why? They said *Deceivers*
 they forgot He asked moreover, If *fine spoken.*
 the Shepherds did not bid them be- Ro, 16. 18.
 ware of the *Flatterer*? They answered,
 Yes: But we did not imagine, said
 they, that this fine-spoken man had
 been he.

Then I saw in my Dream, that he
 commanded them to *lie down*; which Deu. 25. 2.
 when they did, he chastized them 2 Chron. 6.
 fore, to teach them the good way 26, 27.
 wherein they should walk; and as
 he chastized them, he said, *As many*
 Rev, 3. 19

N

as

*They are as I love, I rebuke and chasten; be
whipt, and zealous therefore, and repent.* This
done, he bids them go on their way,
*sent on
their way.* and take good heed to the other di-
rections of the Shepherds. So they
thanked him for all his kindness, and
went softly along the right way.

*Come hither, you that walk along the
way;
See how the Pilgrims fare, that go a-
stray!
They caught are in an intangling Net,
'Cause they good Counsel lightly did
forget:
'Tis true, they rescu'd were, but yet
you see
They're scourg'd to boot: Let this your
caution be.*

Now after a while, they perceived
afar off, one coming softly and alone,
all along the High-way to meet
them. Then said *Christian* to his
fellow, Yonder is a man with his
back toward *Sion*, and he is coming
to meet us.

Hopeful. I see him, let us take heed
to our selves now, lest he should
prove a *Flatterer* also. So he drew
nearer

nearer and nearer, and at last came up unto them. His name was *Atheist*, *The Atheist* and he asked them whether they *meets them.* were going.

Chr. *We are going to the Mount Sion.*

Then *Atheist* fell into a very great *He Laughs at them.* Laughter.

Chr. *What is the meaning of your Laughter?*

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your paines.

Chr. *Why man? Do you think we* *They reason together.* *shall not be received?*

Atheist. Received! There is no such place as you Dream of, in all this World.

Chr. *But there is in the World to come.*

Atheist. When I was at home in mine own Countrey, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years: But *Jer. 22. 13.* find no more of it, then I did the first *Ec. 10. 15.* day I set out.

Chr. *We have both heard and believe*

lieve that there is such a place to be found.

The Athe-
ist takes up
his content
in this
World.

Atbeist. Had not I, when at home believed, I had not come thus far to seek : But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further then you) I am going back again, and will seek to refresh my self with the things that I then cast away, for hopes of that which I now see is not.

Christian
proveth his
Brother.

Chr. Then said *Christian* to *Hopeful* his Fellow, *Is it true which this man hath said?*

Hopeful
gracious
answer

Hopeful. Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our harkning to such kind of Fellows. What! no Mount *Sion*! Did we not see from the delectable Mountains the Gate of the City? Also, are we not now to walk by Faith? Let us go on, said *Hopeful*, lest the man with the Whip overtakes us again.

2. Cor. 5. 7.

Prov. 19.
27.
Heb. 10.
39.

You should have taught me that Lesson, which I will round you in the ears withall; *Cease, my Son, to hear the Instruction that causeth to err from the words of knowledge.* I say my Brother, **cease**

cease to hear him, and let us believe to the saving of the Soul.

Chr. *My Brother, I did not put the question to thee, for that I doubted of the Truth of our belief myself: But to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.*

A fruit of an honest heart.

1 John 2. 11

Hopef. Now do I rejoyce in hope of the Glory of God: So they turned away from the man; and he, Laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Countrey, whose Air naturally tended to make one drowfie, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep, wherefore he said unto Christian, I do now begin to grow so drowfie, that I can scarcely hold up mine eyes; let us lie down here and take one Nap.

They are come to the enchanted ground

Hopeful begins to be drowfie

Chr. *By no means, said the other, lest sleeping, we never awake more.*

Christian keeps him awake

Hopef. Why my Brother? sleep is sweet to the Labouring man; we

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may be refreshed if we take a Nap.

Chr. *Do you not remember that one of the Shepherds bid us beware of the Incanted ground? He meant by that,*
 1 Thef. 5. 6 *that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.*

He is thankful. Hopef. I acknowledge my self in fault, and had I been here alone, I had by sleeping run the danger of of death. I see it is true that the wise
 Eccl. 4. 9. *man saith, Two are better then one. Hitherto hath thy Company been my mercy; and thou shalt have a good reward for thy labour.*

To prevent drowsiness they fall to good discourse. Chr. *Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.*

Hopef. With all my heart, said the other.

Good discourse prevents drowsiness. Chr. *Where shall we begin?*

Hopef. Where God began with us. But do you begin, if you please.

When Saints do sleepy grow, let them come hither,

And hear how these two Pilgrims talk together:

*Yea, let them learn of them, in any wise,
 Thus to keep ope their drowsie slumbring eyes.*

Saints

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*Saints fellowship, if it be manag'd well,
Keeps them awake, and that in spite of
hell.*

Chr. Then *Christian* began and said,
*I will ask you a question. How came you
to think at first of doing as you do now?*

Hopef. Do you mean, How came
I at first to look after the good of my
Soul?

Chr. *Yes, that is my meaning.*

Hopef. I continued a great while
in the delight of those things which
were seen and sold at our *fair*; things
which, as I believe now, would have
(had I continued in them still) drown-
ed me in perdition and destruction.

Chr. *What things were they?*

Hopef. All the Treasures and Riches
of the World. Also I delighted much in
Rioting, Revelling, Drinking, Swear-
ing, Lying, Uncleanness, Sabbath-
breaking, and what not, that tend-
ed to destroy the Soul. But I found
at last, by hearing and considering of
things that are Divine, which indeed
I heard of you, as also of beloved
Faithful, that was put to death for
his Faith and good-living in *Vanity-
fair*, *That the end of these things is*
death.

Rom. 6. 21

22, 23.

Eph. 5. 6

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death. And that for these things sake, the wrath of God cometh upon the children of disobedience.

Chr. *And did you presently fall under the power of this conviction?*

Hopef. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it, but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. *But what was the cause of your carrying of it thus to the first workings of Gods blessed Spirit upon you?*

Hopef. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awaknings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr

Chr. *Then as it seems, sometimes you got rid of your trouble.*

Hopef. Yes verily, but it would come into my mind again, and then I should be as bad, nay worse, then I was before.

Chr. *Why, what was it that brought your sins to mind again?*

Hopef. Many things, As,

1. If I did but meet a good man in the Streets; or,

2. If I have heard any read in the Bible; or,

3. If mine Head did begin to Ake; or,

4. I were told that some of my Neighbours were sick; or,

5. If I heard the Bell Tould for some that were dead; or,

6. If I thought of dying myself; or,

7. If I heard that suddain death happened to others.

8. But especially, when I thought of my self, that I must quickly come to Judgement.

Chr. *And could you at any time with ease get off the guilt of sin when by any of these wayes it came upon you?*

Hopef. No, not latterly, for then they got faster hold of my Conscience

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ence. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. *And how did you do then?*

Hopef. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned.

Chr. *And did you endeavour to mend?*

Hopef. Yes, and fled from, not only my sins, but sinful Company too; and betook me to Religious Duties, as Praying, Reading, weeping for Sin, speaking Truth to my Neighbours, &c. These things I did with many others, too much here to relate.

Chr. *And did you think your self well then?*

Hopef. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformatations.

Chr. *How came that about, since you was now Reformed?*

Hopef. There were several things brought it upon me, especially such sayings as these; *All our righteousnesses are as filthy rags.* By the works of the Law

Isa. 64. 6.

Gala. 2. 16.

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Law no man shall be justified. When you have done all things, say, We are un- Luk. 17. 10
profitable: with many more the like.

From whence I began to reason with my self thus: If *all* my righteousnesses are filthy rags, if by the deeds of the Law, *no* man can be justified; And if, when we have done *all*, we are yet unprofitable: Then tis but a folly to think of Heaven by the Law. I further thought thus: If a Man runs an 100*l.* into the Shop-keepers debt, and after that shall pay for all that he shall fetch, yet his old debt stands still in the Book uncrossed; for the which the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

Chr. *Well, and how did you apply this to your self?*

Hopef. Why, I thought thus with my self; I have by my sins run a great way into Gods Book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought my self in danger of by my former transgressions?

Chr.

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Chr. *A very good application: but pray go on.*

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of my self and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

Chr. *And what did you do then?*

Hope. Do! I could not tell what to do, till I brake my mind to *Faithful*; for he and I were well acquainted: And he told me, That unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the World could save me.

Chr. *And did you think he spake true?*

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains: but now, since I see my own infirmity, and
the

the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. *But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed sin?*

Hopef. I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.

Chr. *And did you ask him what man this was, and how you must be justified by him?*

Hopef. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High: And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that mans righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for us; to whom his doings, and the worthiness of
them

Heb. 10.
Rom. 4.
Col. 1.
1 Pet.

them should be imputed, if I believed on him.

Chr. *And what did you do then?*

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. *And what said Faithful to you then?*

Hopef. He bid me go to him and see: Then I said, It was presumption: but he said, No: for I was invited to come. Then he gave me a book of *Jesus* his inditing, to encourage me the more freely to come: And he said concerning that Book, That every jot and tittle there of stood firmer
 Mat. 11. 28 then Heaven and earth. Then I asked him, What I must do when I came? and he told me, I must intreat upon
 Pf. 95. 6. my knees with all my heart and soul,
 Dan. 6. 10. the Father to reveal him to me. Then
 Jer. 29. 12, I asked him further, How I must
 13. make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all
 Ex. 24. 22. the year long, to give pardon and
 Lev. 16. 2. forgiveness to them that come. I
 Nu. 7. 89. told him that I knew not what to
 Heb. 4. 6. say when I came: and he bid me say to this effect, *God be merciful to me a sinner,*

sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord take therefore this opportunity, and magnifie thy grace in the Salvation of my soul, through thy Son Jesus Christ, Amen.

Chr. And did you do as you were bidden?

Hopef. Yes, over, and over, and over.

Chr. And did the Father reveal his Son to you?

Hopef. Not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

Chr. What did you do then?

Hopef. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hopef. Yes, an hundred times, twice told.

Chr.

Chr. *And what was the reason you did not ?*

Hopef. I believed that that was true which had been told me, *to wit,* That without the righteoufness of this Christ, all the World could not save me: And therefore thought I with my self, if I leave off, I die; and I can but die at the Throne of Grace. And withall, this came into my mind, *If it tarry, wait for it, because*
 Habb. 2. 3. *it will surely come, and will not tarry.* So I continued Praying untill the Father shewed me his Son.

Chr. *And how was he revealed unto you ?*

Hopef. I did *not* see him with my
 Eph. 1. 18, 19. *bodily eyes,* but with the eyes of mine understanding; and thus it was. One day I was very sad, I think sader then at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins: And as I was then looking for nothing but *Hell,* and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*
 Acts 16. 30, 31.

But

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But I replied, Lord, I am a great,
a very great sinner; and he answered, 2 Cor. 12. 9
My grace is sufficient for thee. Then I
said, But Lord, what is believing? And
then I saw from that saying, [*He that* Joh. 6. 35.
cometh to me shall never hunger, and he
that believeth on me shall never thirst]
That believing and coming was all
one, and that he that came, that
is, run out in his heart and affections
after salvation by Christ, he indeed
believed in Christ. Then the water
stood in mine eyes, and I asked fur-
ther, But Lord, may such a great
sinner as I am, be indeed accepted
of thee, and be saved by thee? And Joh. 6. 36.
I heard him say, *And him that cometh*
to me, I will in no wise cast out. Then
I said, But how, Lord, must I con-
sider of thee in my coming to thee, that
my faith may be placed aright upon
thee? Then he said, *Christ Jesus came* 1 Ti. 1. 15
into the World to save sinners. He is the Rom. 10. 4.
end of the Law for righteousness to e- chap. 4.
very one that believes. He died for Heb. 7. 24,
our sins, and rose again for our justifi- 25
cation: He loved us, and washed us
from our sins in his own blood: He is
Mediator between God and us. He
ever liveth to make intercession for us.

O

From

From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Fathers Law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with Love to the Name, People, and Ways of Jesus Christ.

Chr. This was a Revelation of Christ to your soul indeed: But tell me particularly what effect this had upon your spirit.

Hopef. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own Ignorance; for there never came thought into mine heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something
for

for the Honour and Glory of the name of the Lord Jesus. Yea I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I then saw in my Dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after. *Look*, said he to *Christian*, how far yonder *Youngster* loitereth behind.

Cbr. Ay, Ay, I see him; he careth not for our Company.

Hopef. But I tro, it would not have hurt him, had he kept pace with us hitherto.

Cbr. That's true, but I warrant you he thinketh otherwise

Hope. That I think he doth, but however let us tarry for him. So they did. Young Ignorance comes up

Then *Christian* said to him, Come away man, why do you stay so behind? again.

Ignor. I take my pleasure in walking alone, even more a great deal than in Company, unless I like it the better. Their talk.

Then said *Christian* to *Hopeful* (but softly) Did I not tell you, he cared not

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for our Company: But however, come up, and let us talk away the time in this solitary place. Then directing his Speech to *Ignorance*, he said, *Come, how do you? how stands it between God and your Soul now?*

Ignor. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. *What good motions? pray tell us.*

Ignor. Why, I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

Ignor. But I think of them, and desire them.

Chr. *So do many that are never like to come there: The Soul of the Sluggard desires and hath nothing.*

Ignor. But I think of them, and leave all for them.

Chr. *That I doubt, for leaving of all is an hard matter, yea a harder matter then many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?*

Ignor. My heart tells me so.

Chr.

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Chr. *The wise man sayes, He that trusts his own heart is a fool.*

Pr. 28. 29.

Ignor. This is spoken of an evil heart, but mine is a good one.

Chr. *But how dost thou prove that?*

Ignor. It comforts me in the hopes of Heaven.

Chr. *That may be, through its deceitfulness, for a mans heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.*

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. *Who told thee that thy heart and life agree together?*

Ignor. My heart tells me so.

Chr. *Ask my fellow if I be a Thief: Thy heart tells thee so! Except the word of God beareth witness in this matter, other Testimony is of no value.*

Ignor. But is it not a good heart that has good thoughts? And is not that a good life that is according to Gods Commandments?

Chr. *Yes, that is a good heart that hath good thoughts, and that is a good life that is according to Gods Commandments: But it is one thing indeed to*

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have these, and another thing only to think so.

Ignor. Pray what count you good thoughts, and a life according to Gods Commandments?

Chr. *There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.*

Ignor. What be good thoughts respecting our selves?

Chr. *Such as agree with the Word of God.*

Ignor. When does our thoughts of our selves agree with the Word of God?

Chr. *When we pass the same Judgement upon our selves which the Word passes: To explain my self. The Word of God saith of persons in a natural condition, There is none Righteous, there is none that doth good. It saith*

Rom. 3. *also, That every imagination of the heart of man is only evil, and that continually. And again, The imagination of mans heart is evil from his Youth. Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.*

Ignor.

Ignor. I will never believe that my heart is thus bad.

Chr. *Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the Word passeth a Judgement upon our HEART, so it passeth a Judgement upon our WAYS; and when our thoughts of our HEARTS and WAYS agree with the Judgment which the Word giveth of both, then are both good, because agreeing thereto.*

Ignor. Make out your meaning.

Chr. *Why, the Word of God saith, That mans ways are crooked ways, not good, but perverse: It saith, They are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.*

Ignor. What are good thoughts concerning God?

Chr. *Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of*

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his Being and Attributes as the Word hath taught: Of which I cannot now discourse at large. But to speak of him with reference to us, Then we have right thoughts of God, when we think that he knows us better then we know our selves, and can see sin in us, when and where we can see none in our selves; when we think he knows our in-most thoughts, and that our heart with all its depths is alwayes open unto his eyes: Also when we think that all our Righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any confidence even of all our best performances.

Ignor. Do you think that I am such a fool, as to think God can see no further then I? or that I would come to God in the best of my performances?

Chr. *Why, how dost thou think in this matter?*

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. *How! think thou must believe in Christ, when thou seeest not thy need of him! Thou neither seeest thy original, or actual infirmities, but hast such an opinion*

opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christs personal righteousness to justify thee before God: How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. *How dost thou believe?*

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law: Or thus, Christ makes my Duties that are Religious, acceptable to his Father by vertue of his Merits; and so shall I be justified.

Chr. *Let me give an answer to this confession of thy faith.*

1. *Thou believest with a Fantastical Faith, for this faith is no where described in the Word.*

2. *Thou believest with a False Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.*

3. *This faith maketh not Christ a Justifier of thy person, but of thy actions, and of thy person for thy actions sake, which is false.*

4. *There-*

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4. *Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs righteousness: (Which righteousness of his, is not an act of grace, by which he maketh for Justification thy obedience accepted with God, but his personal obedience to the Law in doing and suffering for us, what that required at our hands) This righteousness, I say, true faith accepteth, under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.*

Ignor. What! would you have us trust to what Christ in his own person has done without us! This conceit would loosen the reins of our lust, and tolerate us to live as we list: For what matter how we live, if we may be Justified by Christs personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what Justifying
 rig-

righteousness, and as ignorant how to secure thy Soul through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love his Name, his Word, Ways, and People; and not as thou ignorantly imaginest.

Hop. Ask him if ever he had Christ revealed to him from Heaven?

Ignor. *What! You are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains.*

Hop. Why man! Christ is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor. *That is your faith, but not mine; yet mine I doubt not, is as good as yours: Though I have not in my head so many whimsies as you.*

Chr. Give me leave to put in a word: You ought not so slightly to speak of this matter: for this I will boldly affirm, (even as my good Companion

Mat. 11. 18 Companion hath done) that no man
 1 Cor. 11. 3. can know Jesus Christ but by the Re-
 Eph. 1. 18, revelation of the Father: yea, and
 19. faith too, by which the soul layeth
 hold upon Christ (if it be right) must
 be wrought by the exceeding great-
 ness of his mighty power; the work-
 ing of which faith, I perceive, poor
Ignorance, thou art ignorant of. Be a-
 wakened then, see thine own wretch-
 edness, and flie to the Lord Jesus;
 and by his righteousness, which is
 the righteousness of God, (for he
 himself is God) thou shalt be deli-
 vered from condemnation.

The talk
broke up. *Ignorance.* You go so fast, I cannot keep
 pace with you; do you go on before, I
 must stay awhile behind.

*Well Ignorance, wilt thou yet foolish be,
 To slight good Counsel, ten times given
 thee?*

*And if thou yet refuse it, thou shalt
 know*

Ere long the evil of thy doing so:

*Remember man in time, stoop, do not fear,
 Good Counsel taken well, saves; there-
 fore bear:*

*But if thou yet shalt slight it, thou wilt be
 The loser (Ignorance) Ple warrant thee.*

Chr.

Chr. Well, come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on a pace before, and *Ignorance* he came hobling after. Then said *Christian* to his companion, *It pities me much for this poor man, it will certainly go ill with him at last.*

Hope. Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets, (and that of Pilgrims too) and if there be so many in our parts, how many think you, must there be in the place where he was born?

Chr. *Indeed the Word saith, He hath blinded their eyes, lest they should see, &c. But now we are by our selves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?*

Hopef. Nay, do you answer that question your self, for you are the elder man.

Chr. *Then I say sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and there-*

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therefore they do desperately seek to
stifle them, and presumptuously con-
tinue to flatter themselves in the way of
their own hearts.

*The good
use of fear* *Hopef.* I do believe as you say, that
fear tends much to Mens good, and
to make them right, at their beginning
to go on Pilgrimage.

Job 28. 29. *Chr.* *Without all doubt it doth, if it*
Pl. 111. 10. *beright: for so says the word,* The fear of
Pro. 17. ch. the Lord is the beginning of Wisdom.
9. 10.

Right fear. *Hopef.* How will you describe right
fear?

Chr. *True, or right fear, is disco-*
vered by three things.

1. By its rise. It is caused by sa-
ving convictions for sin.

2. It driveth the soul to lay fast
hold of Christ for Salvation.

3. It begetteth and continueth in
the soul a great reverence of God,
his words, and ways, keeping it
tender, and making it afraid to
turn from them, to the right hand,
or to the left, to any thing that may
dishonour God, break its peace, grieve
the Spirit, or cause the Enemy to
speak reproachfully.

Hopef. Well said, I believe you
have said the truth. Are we now
almost

almost got past the Incharnted ground?

Chr. *Why, are you weary of this discourse?*

Hopef. No verily, but that I would know where we are.

Chr. *We have not now above two Miles further to go thereon. But let us return to our matter. Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.*

Hopef. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that these fears tend to take away from them their pitiful old self-holiness,

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ness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. *Well, we will leave at this time our Neighbour Ignorance by himself, and fall upon another profitable question.*

Talk about one Temporary. *Hopef.* With all my heart, but you shall still begin.

Where he dwelt. *Chr.* *Well then, did you not know about ten years ago, one Temporary in your parts, who was a forward man in Religion then?*

Hope. Know him! Yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turn-back*.

Chr. *Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that was due thereto.*

Hope. I am of your mind, for (my House not being above three miles from him) he would oft times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but

but one may see it is not every one that cries, *Lord, Lord.*

Chr. He told me at once, That he was resolved to go on Pilgrimage as we do now; but all of a sudden he grew acquainted with one Save-felf, and then he became a stranger to me.

Hope. Now since we are talking about him, let us a little enquire into the reason of the suddain back-sliding of him and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are in my judgement four reasons for it.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoked them to be Religious, ceaseth. Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his Stomach; but now when his sickness is over, and so his

P Stomach

Stomach eased, his desires being not at all alienate from his vomit, he turns him about and licks up all. And so it is true which is written, *The Dog is turned to his own vomit again.* This I say being hot for Heaven, by virtue only of the sense and fear of the torments of Hell, as their sense of Hell, and the fears of damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness die; and they return to their course again.

2 Pet. 2.
22.
Pro. 29.25

2ly. Another reason is, They have slavish fears that do over-master them. I speak now of the fears that they have of men: *For the fear of men bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terrour is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of loosing all; or at least, of bringing themselves into unavoidable and un-necessary troubles: and
so

so they fall in with the world again.

3^{ly}. The shame that attends Religion, lies also as a block in their way ; they are proud and haughty, and Religion in their eye is low and contemptible : Therefore when they have lost their sense of Hell and wrath to come, they return again to their former course.

4^{ly}. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it. Though perhaps the sight of it first, if they loved that sight, might make them flie whither the righteous flie and are safe ; but because they do, as I hinted before, even shun the thoughts of guilt and terrour, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Fellow that standeth before the Judge, he quakes and trembles, and seems to re

pent most heartily; but the bottom of all is, the fear of the Halier, not of any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

*How the
Apostate
gues back.*

Chr. So I will willingly.

1. They draw off their thoughts all that they may, from the remembrance of God, Death, and Judgment to come.

2. Then they cast off by degrees private Duties, as Closet-Prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they beginto pick holes, as we say, in the Coats of some of the Godly, and that devilishly; that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then

6. Then they begin to adhere to, and associate themselves with carnal loose and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being lanced again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Incharmed Ground, and entering in the Countrey of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season.

Yea, here they heard continually the singing of Birds, and saw every day the flowers appear in the earth: and heard the voice of the Turtle in the Land. In this Countrey the Sun shineth night and day; wherefore

this was beyond the Valley of the *shadow of death*, and also out of the reach of Giant *Despair*; neither could they from this place so much as see *Doubting-Castle*. Here they were within sight of the City they were going to: also here met them *Angels* some of the Inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the Borders of Heaven. In this Land also the contract between the Bride and the Bridgroom was renewed: *Iſa. 62. 5.* Yea here, *as the Bridegroom rejoyceth over the Bride, so did their God rejoice over them.* *ver. 8.* Here they had no want of Corn and Wine; for in this place they met with abundance of what they had sought in all their Pilgrimage. Here they heard voices from out of the City, loud voices; saying, *Say ye to the daughter of Zion, Behold thy Salvation cometh, behold his reward is with him.* *ver. 11.* Here all the Inhabitants of the Countrey called them, *The holy People, The redeemed of the Lord, Sought out, &c.* *ver. 12.*

Now as they walked in this Land, they had more rejoicing then in parts more remote from the Kingdom

dom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls and precious Stones, also the Street thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian*, with desire fell sick, *Hopeful* also had a fit or two of the same Disease: Wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards and Gardens, and their Gates opened into the Highway. Now as they came up to these places, behold the Gardener stood in the way; to whom the Pilgrims said, ²⁴ *Deut 23.* Whose goodly Vineyards and Gardens are these? He answered, They are the Kings, and are planted here for his own delights, and also for the solace of Pilgrims. So the Gardener had them into the Vineyards,

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and bid them refresh themselves with the Dainties; He also shewed them *there* the Kings walks, and the *Arbors* where he delighted to be: And here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time, then ever they did in all their Journey; and being in a muse there about, the Gardiner said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so extremely glorious, that they could not, as yet, with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

Revel. 21.
18

2 Cor. 3.
18.

These men asked the Pilgrims
whence

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whence they came? and they told them; they also asked them, Where they had lodg'd, what difficulties, and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would; but, said they, you must obtain it by your own faith. So I saw in my Dream that they went on together till they came within sight of the Gate.

Now I further saw that betwixt them and the Gate was a River, but there was no Bridge to go over, the River was very deep; at the sight therefore of this River, the Pilgrims were much stounded, but the men that went with them, said, You must go through, or you cannot come at the Gate.

The Pilgrims then, began to enquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any, save two,

Death.

Death is not welcome to nature, though by it we pass out of this World into glory.

The Pilgrims Progress.

1 Cor 15.
51 52.

*Angels
help us not
comfortably
through
death.*

two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall, untill the last Trumpet shall found. The Pilgrims then, especially *Christian*, began to dispond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men, if the Waters were all of a depth. They said, No; yet they could not help them in that Case, for said they: *You shall find it deeper or shallower, as you believe in the King of the place.*

They then address'd themselves to the Water; and entring, *Christian* began to sink, and crying out to his good friend *Hopeful*; he said, I sink in deep Waters, the Billows go over my head, all his Waves go over me, *Selah*.

*Christians
conflict at
the hour of
death.*

Then said the other, Be of good chear, my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death have compassed me about, I shall not see the Land that flows with Milk and Honey. And with that, a great darknes and horror fell

fell upon *Christian*, so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and hearty fears that he should die in that River, and never obtain entrance in at the Gate: here also, as they that stood by, perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hobgoblins and Evil Spirits. Forever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brothers head above water, yea sometimes he would be quite gone down, and then ere a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us.

But

But *Christian* would answer: 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you; and so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where its said

Pfal. 73. 4.
5. of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream, that *Christian* was as in a muse a while; To whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole*: And with that, *Christian* brake out with a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through*

Christian
delivered
from his
tears in
death.
Isa. 43. 2.

through the Rivers, they shall not overflow thee. Then they both took courage, and the enemy was after that as still as a stone, untill they were gone over. *Christian* therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come up out of the River, my saluted them saying, *We are ministering Spirits, sent forth to minister for those that shall be Heirs of Salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill *with ease*, because they had these two men to lead them up by the Arms; also they had left their *Mortal Garments* behind them in the River; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher then the Clouds.

They

The Angels do wait for them so soon as they are passed out of this world.

They have put off mortality

The Pilgrims Progress.

They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The talk they had with the shining Ones, was about the Glory of the place, who told them, that the beauty, and glory of it was inexpressible.

Heb. 12. There, said they, is the Mount *Sion*,
 22 23, 24- the Heavenly *Jerusalem*, the innume-
 Rev. 2. 7. rable Company of Angels, and the
 Rev. 3. 4. Spirits of Just men made perfect:
 You are going now, said they,
 to the Paradice of God, wherein
 you shall see the Tree of Life, and
 eat of the never-fading fruits there-
 of: And when you come there you
 shall have white Robes given you,
 and your walk and talk shall be
 every day with the King, even all
 the days of Eternity. There you
 Rev. 21. 1. shall not see again, such things as
 you saw when you were in the lower
 Region upon the Earth, to wit, sor-
 row, sickness, affliction, and death,
for the former things are passed away.
 Isa. 57. 1. 2. You are going now to *Abraham*, to
Isaac, and *Jacob*, and to the Pro-
 phets

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Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and Visions of the *Holy One, for there you shall see him as he is.* There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the mighty One. There you shall enjoy your friends again, that are got thither before you; and there you shall with joy receive, even every one that follows into the Holy Place after you.

There

Iia. 65. 14

Gal. 6. 7.

Joh. 3. 2.

Thefs. 4. There also you shall be clothed
 13, 14, 15, with Glory and Majesty, and put
 16. into an equipage fit to ride out with
 Jude 14. the King of Glory. When he shall
 Da. 7. 9, 10. come with sound of Trumpet in the
 1 Cor. 6. Clouds, as upon the wings of the
 2, 3. Wind, you shall come with him; and
 when he shall sit upon the Throne of
 Judgement, you shall sit by him:
 yea, and when he shall pass Sentence
 upon all the workers of Iniquity, let
 them be Angels or Men, you also
 shall have a voice in that Judgement,
 because they were his and your E-
 nemies. Also when he shall again
 return to the City, you shall go too,
 with sound of Trumpet, and be ever
 with him.

Now while they were thus draw-
 ing towards the Gate, behold a com-
 pany of the Heavenly Host came
 out to meet them: To whom it was
 said, by the other two shining Ones,
 These are the men that have loved
 our Lord, when they were in the
 World; and that have left all for
 his holy Name, and he hath sent us
 to fetch them, and we have brought
 them thus far on their desired Jour-
 ney; that they may go in and look
 their

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their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage supper of the Lamb*: and thus they came up to the Gate. Revel. 19

Now when they were come up to the Gate, there was written over it, in Letters of Gold, *Blessed are they that do his commandments, that they may have right to the Tree of life; and may enter in through the Gates into the City.* Re. 22. 14

Then I saw in my Dream. that the shining men bid them call at the Gate, the which when they did, some from above looked over the Gate; to wit, *Enoch, Moses, and Elijah, &c.* to whom it was said, These Pilgrims, are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; Those therefore were carried into the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the Gate, the King then

Q

com-

1sa. 26 2. commanded to open the Gate; *That the righteous Nation*, said he, *that keepeth Truth may enter in.*

Now I saw in my Dream, that these two men went in at the Gate; and loe, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them; the Harp to praise withall, and the Crowns in token of honour; Then I heard in my Dream that all the Bells in the City Rang for joy: and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*

Rev. 5 13,
74.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withall.

There were also of them that had wings,

wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished my self among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River side; but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one *Vain-hope* a Ferry-man, that with his Boat helped him over: so he, as the other I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above; and then began to knock, supposing that entrance should have been quickly administered to him: But he was asked by the men that lookt over the top of the Gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has

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taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him; but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a Dream.

FINIS.

The Conclusion.

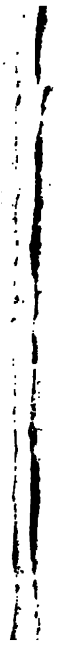
Now Reader, I have told my Dream to thee;
See if thou canst Interpret it to me;
Or to thy self, or Neighbour: but take heed
Of mis-interpreting: for that, instead
Of doing good, will but thy self abuse:
By mis-interpreting evil insues.

Take heed also, that thou be not extream,
In playing with the out-side of my Dream:
Nor let my figure, or similitude,
Put thee into a laughter or a feud;
Leave this for Boys and Fools; but as for thee,
Do thou the substance of my matter see.

Put by the Curtains, look within my Vail;
Turn up my Metaphors and do not fail:
There, if thou seekest them, such things to find,
As will be helpfull to an honest mind.

What of my drofs thou findest there, be bold
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core:
But if thou shalt cast all away as vain,
I know not but 'twill make me Dream again.

THE END.



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